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THE POWER OF CONCENTRATION.

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IT is a trite observation that in union is strength. This fact is illustrated in Æsop's well-known fable of the bundle of twigs, which probably is a reproduction of a much older expression of popular wisdom. The value of union is based on a physical fact which has a deeper significance than that of the simple fastening together of several bodies. These, like the twigs, may be placed side by side, but this position is not the best fitted to give the greatest strength under all conditions. The round column gives a stronger support than a square column of the same diameter, because its particles are more concentrated; that is, they are arranged with reference to a common centre around which they are collected in a series of concentric circles. It is true that a hollow iron pillar is supposed to be at least as strong as a solid one; but in the former case the particles have reference in their arrangement to the centre, and it is on the circular form rather than on the mass of the pillar that its strength depends.

The real principle of strength, therefore, is concentration, the value of which is manifest when we consider its opposite, radiation. This may be illustrated by reference to a beam of light, which, as we know, is composed of a number of colored rays, each having its own special properties, but none having the complete series of properties possessed by the beam of white light formed by the concentrated rays. Newton showed that

the beam of light may be analyzed by prismatic radiation into its constituent rays, the synthesis of which is a process of concentration. The result is more than a simple addition of similar qualities. It is a composition of different qualities, each of which may be possessed in some degree only by one of the rays; thus the white light is endowed with the special qualities of all its component rays, and in the greatest strength, that is, the highest degree of perfection.

What is said here concerning the properties of the colored rays of light and their combination is applicable also to the special senses of the animal organism. It has been noticed that when the organism has been deprived of one of the special senses, the others exhibit an increased activity, as if to make up for the injury to the organism caused by the deprivation. As Dr. Miller very aptly puts it, "when one sense is lost the other senses seem to struggle forward with absolutely headlong haste to act as a kind of crutch to their disabled sister. The deaf child learns to hear with its eyes. The blind child learns to see with its fingers." The remaining senses cannot, however, make up perfectly the loss sustained; but as they all possess the fundamental property of sensibility, they are able to make a very fair semblance of what would have been under normal conditions—just as white light is formed by the combination of only two or three of the color rays, although not with the perfection of property possessed by the white beam containing all the color rays.

Organic sensibility, in order to give the highest result, must have all its avenues of communication with the outside world in perfect condition, and the special senses must be thoroughly co-ordinated. In this case not only will the organism be endowed with the particular function of each of its special senses, but it will obtain the highest benefit from them, as in their union they develop a perfection of sensibility which otherwise could not be attained. This is true also of the organism in its relation to the special organic functions. On the other hand, if any one of these is out of order, that is, not in a normal condition, the whole organism suffers, and disease is the result. The

strength attendant on the healthy activity of the organism as a whole turns to weakness, which if the disease is not arrested may ultimately lead to organic death and dissolution.

Here we have the operation of the radiative principle, which is the opposite of that of concentration, on which depend the strength and perfection of all nature's involuntary processes. The activity of a single sense, or of a single bodily organ, will be attended with some good effect, but this must, under the most favorable circumstances, be very limited in its scope. The best result can be obtained only when all the senses, or the organs, co-operate so that their actions are concentrated and thus become co-ordinated. Nevertheless, the principle of concentration is applicable to each one of them separately; that is, by concentration of effort in one direction any particular sense or organ may be educated so as to exhibit almost abnormal strength or perfection. This accounts for the acuteness of certain senses often exhibited by animals as well as by men. Some of the lower races appear to possess almost telescopic vision, in which respect they agree with various animals, especially birds that take long flights at great altitudes. The sense of smell is developed to a high degree with many animals, especially the carnivora, and also probably with some of the uncultured human races. The New Zealand Maoris, like some other Eastern peoples, use their noses, instead of their lips, in salutations, to inhale the atmosphere of a friend: smelling thus taking the place of kissing. The increase of the strength of a particular organ of the body through continual use, particularly where the muscles are concerned, has often been noted and need not be further mentioned.

In all these instances we have illustrations of the effect of the concentration of effort, *i.e.*, of will, in a particular direction. This concentration may be attended with effects of a different nature, and it probably explains the peculiar mental activity which displays itself, especially in the lowest organic forms, as instinct, which, as shown by Haeckel in treating of the "cell-soul," is exhibited even by plants. The less differentiated is the sensibility, the more perfect, under similar conditions, are

the special senses actually developed; and so also the less differentiated the instinctive nature the more acute are the instincts which become specialized. Senses and instincts are both alike psychical habits of the organism, so firmly fixed as to have become organically intuitive. Consciousness, as distinguished from sensibility, is the condition attendant on volition or choice, and is a focal concentration of attention on a particular object. But by repetition of such concentration consciousness gives place to habit, which may be regarded as unconscious (instinctive) volition, or, as it might be termed, volitional sensibility. The more unconscious the action the more perfectly adjusted to the desired end will it usually be, and the more closely will the habit approach to the perfection of the general sensibility, of which it is a concentrated expression.

We may suppose that the fewer the special instincts or senses the more acute will be those that are developed, owing to the sensibility being restricted to fewer avenues of attention, and having greater concentration at those particular points. If, therefore, there is only one such avenue, or if the sensibility can be concentrated at will in any direction required by the conditions of the organic environment, we may expect to find that its efficacy is greater than it would otherwise be. From this point of view, the special organs of sense must be considered limitations of the psychical powers of the organism, but they are limitations designed to enable it to acquire a knowledge of its physical surroundings which without them it could not have attained. The physical knowledge thus acquired is gained at the expense of the general sensibility of the organism, but it is the process of education provided by nature, and is attended with the development of faculties which would otherwise necessarily remain latent.

Nevertheless, it is not impossible that the psychic factor of the organism may be able unconsciously to obtain a knowledge of psychic and other facts through the general sensibility, that is, without the use of the special senses. There are certain phenomena, such as telepathy and clairvoyance, which would seem to require the exercise of such a faculty. Probably this

depends on the possession by the organism, first, of the power of receiving impressions from abroad without the intervention of the sensory apparatus, and secondly, of the power so to concentrate its sensibility, unconsciously we must suppose, that it can either send out to a distance, so to speak, psychical feelers, answering to the pseudopodia of the amœba, or set up a kind of vortex motion so as to draw to itself psychic influences from a distance. It may be that the seat of concentration is really in the brain, which then acts by centres different from those which are employed in the ordinary thinking process.

That by mental concentration the mind acquires, if not fresh faculties, yet a fresh field of view, as if the consciousness were focalized inward instead of outward, has long been known, particularly to Eastern philosophy. Mr. Spence Hardy's "Legends and Theories of the Buddhists" contains a curious chapter on mystic rites, in which we read that there are certain powers, supposed to be possessed by Hindu Rishis and Rabats, which they could exercise at will. There are other endowments which are connected with the exercise of certain prescribed ascetic rites. The principal of these rites is that of *dhyána*, the process of profound meditation in which Gautama was engaged when he attained the Nirvana of Buddhahood. Mr. Hardy tells us that the priest who thus meditates attains first to rejoicing, in which "he is refreshed in body, he has comfort, and his mind is composed." In the second *dhyána*, "the priest has put away and overcome reasoning and investigation, and attained to clearness and fixedness of thought, so that his mind is concentrated on one object, and has rejoicing and gladness." In the third *dhyána*, there is tranquillity, which is diffused through every part of the body. In the fourth *dhyána*, reason, investigation, joy and sorrow are overcome, and the priest attains to "freedom from attachment to sensuous objects, and has purity and enlightenment of mind."

He who practised the four *dhyánas* aright had thus acquired the full power of *vidhi*, which is thus exercised: (1) Being one, he multiplies himself and becomes many; being many, he individualizes himself and becomes one; he makes himself visible

or invisible at will, etc. (2) By the possession of divine ears, he can distinguish the sounds made by men and *Devas*, that are not audible to others, whether near or distant. (3) By directing his mind to the thoughts of others, he can know the mind of all beings. (4) By directing his mind to the remembrance of former births, he sees one, two, a hundred, a thousand, ten thousand, and many *kalpas* of existence. He acquires, moreover, divine vision, by which he sees sentient beings, as they pass from one state of existence to another; also divine knowledge, by which he knows the cause, the cessation, and the cause of cessation of sorrow, evil, etc.; also the knowledge that he has overcome the repetition of existence.

Much the same end was supposed to be attained by the *Yajna*, or Sacrifice of Brahmanism. The *Yajna* was regarded as a means for obtaining power over the visible and the invisible worlds, visible and invisible beings, and animate and inanimate objects. Taken as a whole, it was conceived, says Dr. Haug, as a kind of machinery by which one may ascend to heaven. It is supposed to have always existed, and "to extend, when unrolled, from the Abavanêya, or sacrificial fire, into which all oblations are thrown, to heaven, forming thus a bridge or ladder, by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend, when alive, to their abodes." The *Yajna* is so potent an instrument that the creation of the world was thought to be the effect of a sacrifice performed by the Supreme Being. But its efficacy depends on the mode in which the sacrifice is performed, and if the *rupa*, or form, is vitiated the whole sacrifice is lost. Hence it is necessary to have at a sacrifice the Hotri priests, who alone are masters of the "sacred word," the effect of which depends mainly on the form in which it is uttered. Here we see the power of concentration; for the essential part of the sacrifice is the sacred word, and the word is a concentrated expression of the thought.

The ascription of magical power to sacred words was anciently universal throughout the East. It was known to the Egyptians, who, according to Maury, employed certain sacramental formulas "to constrain the divinities to obey their de-

sires, to manifest themselves to their eyes. Called by his true name, the god could not resist the effect of the evocation." So also with the ancient Babylonians, one of whose cosmic myths relates how, by the utterance of the secret names of the gods, the goddess Ishtar was delivered from Hades. Owing to its sacred character, the real name of the Hebrew God was never pronounced, and its true sound is supposed to be now unknown. The notion that the utterance of the name of a person possesses some magical influence is still widely spread among uncultured peoples. It would seem to be regarded much in the same light as the taking of a person's likeness. This is looked upon as part of the person himself, and so the name is identified with the individual, and becomes a verbal expression of his special characteristics. It is thus a concentration of the attributes of the individual, particularly those which are occult, and the use of the name, therefore, gives the same influence over the individual as he himself can exercise over others.

But knowledge of the name was not really necessary to be able to control even the gods themselves. This could be effected by a mere effort of will, a power which was attained by the performance of certain ascetic rites which required great concentration of thought and purpose. The exercise of this will-power has always been an important feature in black magic or witchcraft, and its secret lies in the nature of the will itself. The will is the effective element of the psychic principle, the volitional expression of its disposition at a particular time. It is thus the concentration of the thought for the accomplishment of a special aim, and the thought may be embodied in action or in word, or the will may rely for its efficacy on purely psychic influence. The development of the power of the will, to a much greater degree than is usually supposed to be possible, accounts for many of the phenomena not only of magic but of hypnotism. The suggestion which forms the basis of the control of the hypnotist over his patient is really volitional, and not suggestive in the ordinary sense of the term.

That the will can be exercised at a distance has been fully established, although how it operates in such a case is still a

mystery. Probably the mind is able to put the ethereal medium in vibration and thus convey its commands; as though the electric current could be transmitted to a predetermined point without a wire or other special conductor. In either case great initial concentration would be requisite. A remarkable instance of such volitional power is related by a Catholic missionary of an Indian chief, who engaged in a contest of wills with a native sorcerer or medicine-man. After a long struggle the chief overcame the will of the sorcerer and commanded him to die, which the sorcerer did forthwith. The same chief, to convince the missionary of the reality of his power, killed a goat at a distance by the mere exercise of will. The missionary himself saw the goat fall, and he afterward ate of its flesh, which was not at all affected by the strange mode of its death. In these cases there was a known objective point toward which the effort of will could be directed, whereas in hypnotic suggestion at a distance, although the object is in mind, the locality in which the object is at the time is not necessarily known. We must suppose, therefore, that the mind of the hypnotist is in such *rapport* with the mind of his patient, that the psychic influence is concentrated unconsciously at the point where the patient then happens to be.

That any person having great strength of will may so concentrate it as to influence others is unquestionable. Everything in nature is a centre of force, and this must be true, therefore, of the animal organism, and particularly of its governing organ the brain. The activity of the brain is attended with the development of energy, which appears as thought, and the energy must be the greater the more intense or concentrated the thought. This may be expressed in spoken or written words, but if not it may be one of the influences which the organism, as a wonderful embodiment of organic forces, is constantly radiating. These influences are so subtle that they are not readily cognizable. If thought cannot, when unexpressed, transmit vibration beyond the organism, the molecular vibrations of the brain which attend it may themselves be able to affect the external ether, and thus thoughts be communicated from

mind to mind. We know, however, that the mind can affect the physical body, modifying its conditions and functional activities; and we have here an explanation of mind cure under its various phases.

There is no apparent reason why the mind should not be able to receive and interpret the etheric vibrations caused directly or indirectly by thought, just as easily as it does the subtle undulations of light; in which case, as thought is a spiritual activity, as opposed to a mere physical activity, every human being may be regarded as a centre from which emanates influence for spiritual good or evil, without reference to any particular conduct. With the concentration of thought this influence becomes intensified, awakening in other minds corresponding thoughts, which may there find response, as the vibration of one wire arouses into active vibration another wire in sympathy with it. The human organism is an instrument ever ready to respond to external influences, and this is true no less of the psychical principle than of the body itself, and true perhaps in a still greater degree of that mysterious something called the mind, which bears the impress of the experiences of life, with all its joys and sorrows, hopes and fears. We all thus speak to our fellows, unconsciously it may be, but in tones whose vibrations reach the soul, giving rise to thoughts which come we know not whither, and which aid us, if we are sympathetically disposed toward them, to realize ideals that without them might have faded away like a passing dream. Thought energy gives rise in the receptive mind to a condition of concentration similar to that from which it sprang, insuring the modification of the disposition which the new ideal requires, with a consonant affection of the volitional principle. Concentration is thus the principle of force that stands in opposition to the principle of radiation, which by itself is expressive of weakness. In combination, however, they insure the progress from chaos to cosmos, in which both physical and psychical evolution consists, throughout the microcosmos no less than the macrocosmos, *i.e.*, alike in man and the Infinite Universe of which he is the finite expression.

THE MESSAGE OF INDIA.

BY CHARLES JOHNSTON, M.R.A.S.

"In the highest golden veil is the stainless, partless Eternal, the pure, the Light of lights, whom the Self-knowers know.

"The sun shines not there, nor moon and star, nor these lightnings, nor fire like this; after that Shining, all shines; from the shining of that, all this draws its light."—*Mundaka Upanishad.*

TWO generations ago the foremost thinker of the time declared that the supreme advantage this age of ours possessed over all other ages of the Western world was in gaining access to the ideal of ancient India. In the gradual destruction of old faiths, in the visible fruitlessness of newer knowledge, all hearts are now turning toward this ancient Indian ideal, with awakening hope that here, perhaps, we may find the light, a guiding ray in our darkness, a new hope for human life.

The secret of the Indian ideal is extremely simple, so simple that it may be expressed in a single phrase—the realizing of the Self. The Self is the pure Eternal, the Light of lights; the Self is in the heart of every creature; realize the Self in the heart, and grow gradually one with the Supreme Self, the pure Eternal.

First, the beginning of the way. In an age like this, when all old ideals are failing; when the heaven we had painted for ourselves is torn to shreds; when, outwardly as well as inwardly, all is unrest, insufficiency, frustrated hope, dissatisfaction; when all men are crying, with the utmost sincerity of the heart —Who will show us any good?—in an age like this, we are all at the beginning of the way. Not until all outward things are breaking up around us; not until everything seems unstable, fugitive, uncertain, infirm, and hopeless; not until our darkness

is complete, can we begin to see the inner Light which is to light us along the way of the Self to the Eternal.

The same spirit is manifested in another way. Instead of failure, weakness, infirmity, we find in life the success of every effort, the fullest attainment of every wish, the ready gratification of every desire, and with all this—weariness: the sense that, though we have gained every means of happiness proposed to ourselves, happiness itself has skilfully evaded our hold and faded away. Out of this satiate weariness, this darkness in full sunlight, again we may find the beginning of the way. For the beginning of the way is the finding in life of a new quality, a new element, a new power, which is gradually to grow and expand, and, in the end, introduce us to a new life altogether. And it is the awakening to this new life that forms the Indian ideal. Just because of its very newness the description of this element of life is extremely difficult. We can only indicate it by similes, by likenesses drawn from the old life with which we are familiar.

The oldest simile is the voice of conscience—the God-like voice that opposes me, even in little things, if I am about to do anything not right. Then, again, it is the law within, warring against the law of our members. Or, it is our divinity, brooding over us, as a master over a slave, a presence that is not to be put by. Or, again, it is the higher will that sent us, revealing itself in our hearts and minds. Or, it is that which is higher than love of happiness, whereby a man can do without happiness, and instead thereof find blessedness. Or, it is the power within us, not ourselves, that makes for righteousness. Or, again, the gleam across the mind from within, more to be regarded than the firmament of bards and sages. Or—the dim star that burns within.

Every one of these statements of the same reality is a simile, a picture; it is a power, a light, a star, a voice. It is a new reality, making itself seen or felt or heard in the depth and background of our consciousness; a reality that at once comes into contrast and opposition with the outward world, and sets itself against the habitual life of our habitual selves. And in reality,

if we rightly understand this contrast and opposition between the new reality and the life of our habitual selves; if we rightly grasp the reality of this conscience, this power within us—not ourselves—that makes for righteousness, we shall find in it the explanation and cause of that sense of hopelessness and weariness that leads to the beginning of the way. For it is the dawning consciousness of this new reality, even before it is consciously recognized, that makes us feel the unprofitableness of our old habitual life, of our old habitual selves. It was the unveiling of this consciousness, this conscience within, that made *one* feel himself the chief of sinners. Not that he had in reality more sin than others, but that he had caught a glimpse of the reality of righteousness, and that, in comparison with the shining reality, the old life of the old self could not but appear altogether unprofitable. It is the sense of rising divinity that brings the conviction of fallen humanity.

The beginning of the way, therefore, is conscience; it is the power within us, not ourselves, that makes for righteousness; or, as the Indian teachers called it, it is the inner sense of the trueness of things that leads one to choose the better rather than the dearer, and to turn back from dearly loved desires.

When, at the beginning of the way, this new reality has dawned in the background of our consciousness, there are two ways open to us. We may either drink for a while at this spring of living water, and then, refreshed and full of vigor, fall back once more into the life of our habitual selves; or we may once for all *throw ourselves on the side of this new reality, and* DETERMINE TO ABIDE BY IT TO THE END. If we follow the former course, we shall find for a while a new happiness in outward things; a happiness, however, that grows steadily less and less, till at last it becomes altogether bitterness and pain. Then, perhaps, through the excellent and thorough teaching of experience, we shall come to believe that we made a mistake in turning back to that habitual life; we shall come to believe that our true interest lies not in the outward life, but in the new reality; in conscience; in the power that makes for righteousness; in the brooding divinity who opposes us, even in little

things, if we are about to act not rightly. This falling back and new learning may last for ages, but, some time or other, it must come to an end; then we shall be ready to follow the better way, to throw ourselves with heart and soul on the side of the new reality in our hearts, determined to abide by it to the end.

Thus the teaching of the Indian ideal, as to the beginning of the way, is based on conscience—a primitive reality of life that may be verified by every man, that has been verified by every man, at one period or another of his life. The advancing on the way is also a primitive reality that must be individually verified.

This finding of the beginning of the way in a new inward reality—in conscience—is common to religion in every phase, and is the starting-point of all religions. If the Indian ideal simply shared this primitive vital truth with other religions, it would form one among many unveilings of the truth, affording a sufficient rule of conduct and an adequate guide in life and death; nevertheless it is a guide that did very little to satisfy the restless inquiries of mind, and which these inquiries might obscure and confuse.

But the special value of the Indian ideal, of the message of India, is that, having gone thus far with other religions as unveilings of the true, it takes one step further and furnishes a solution altogether satisfying to mental inquiries, which sets the confusion of the mind finally at rest.

Other religions, recognizing the primitive reality of conscience, and basing themselves on this power within, have sought to give some explanation of it, that should as far as possible satisfy the inquiries of the mind, while remaining true to the primitive, verifiable experience of conscience itself. Generally they have said that this voice within, opposing us if we are about to act not rightly, is the voice of the Deity, who thereby guides our lives to his own ends, and to whom, as being the Deity, and for no other reason, our complete obedience is due. Moreover, they have tried to paint the Deity in such colors as to produce a warm emotion of gratitude and adoration, an emo-

tion that shall make obedience a willing service and not an unwilling servitude. They have drawn their colors from the devotion of a mother to her offspring, from the love of a father for his children.

In general, it has been this warm coloring, given to the explanation of conscience, which defines religions in their distinctive character and power. If recognition of the power within, and obedience thereto, be morality, then morality touched with emotion is religion. Then the great teachers of religion were not those who merely discerned and declared the reality of conscience, since this reality can be verified, and is a constant element of individual experience; but they were those who found for this reality a new expression and explanation, who touched it with a warm emotion that made obedience a glad service, and not a compulsory servitude.

Of these expressions, not many need be cited. One teacher would say that the verifiable reality of conscience is the power of the Eternal; another, most eloquent, that it is the will of the Father in heaven; yet another, that it is the mandate of the higher Power that sent us into the world. And these expressions and explanations, according to their power, furnished a sanction for morality, for obedience to the power within. But the breaking up of old faiths, that is so manifestly going on around us and is so characteristic of this age, is a visible proof that it is becoming more and more difficult to accept these expressions and explanations, and to find in them a sanction for morality.

In the obscurity and confusion to which the inquiries of the mind have been led by the visible inadequacy of these outward expressions and explanations of religion, there has been great danger that the primitive basis of these expressions would also become obscured—that the verifiable fact of conscience should be lost sight of, or hidden, as well. So evident is this danger that one of the most eloquent teachers of religion to-day has declared, openly and explicitly, that the reality of religion and the inquiries of the mind are altogether irreconcilable; that we must give up our sciences and philosophies altogether; that

the one course open to us is absolute renunciation of our personalities, and absolute obedience to the Will that sent us into the world.

Although this declaration contains one side, and perhaps the most important side, of the truth—the full recognition of the reality of conscience—there seems very little probability that it will be acceptable ; or that it is at all possible for us, at this stage of thought, to discard our philosophies and sciences in favor of what must be called a blind obedience and blind faith in the Power that sent us here.

If this last and highest expression of our old faiths proves inadequate as a sanction of morality, unacceptable to the inquiries of mind, our only hope lies in a new ideal that shall go far enough beyond the old expressions of faith to satisfy the mind, while not losing sight of the primitive reality of conscience, which is absolutely essential to morality and religion and their only true basis. And it would seem that such an ideal, satisfactory to the mind, while based on the reality of conscience, can be found perhaps only in the ideal of ancient India.

The Indian ideal teaches that the power within that makes for righteousness is only in one sense *not ourselves*, while in a higher and better sense it *is* ourselves; that the voice of conscience is the voice of the higher Self in every man ; that the God-like voice that seems to oppose that which is done not rightly is the voice of a more divine and enduring Self, that stands above and behind the habitual self, and guides that which it rules for its diviner and more enduring ends.

If we once grasp this idea of the higher Self above and behind the habitual self, then the great difficulty that stood in the way of the old expressions of religion is cleared away completely. This great difficulty, that made the old expressions of religion unacceptable even to those who would most willingly have accepted them, is the existence of pain, of sorrow, of suffering. It is the constant presence of these that makes it so nearly impossible for us to admit that our life is the expression of a higher Power, not ourselves ; that it is the expression of the

will of the Father in heaven. Quite involuntarily the question comes back to us whether all this suffering and sorrow that so perpetually beset us can possibly be the outcome of the will of a *Father;* and it is this question, in one form or another, that makes the restless inquiry of our minds, owing to which we are unable, even with the best possible will, to retain the old faiths with their expressions and explanations of life.

The sorrow and suffering so perpetually attendant upon life spring from two causes—the contests with the outward world, and the contests with other men; or, in other words, they spring from our failure to satisfy the demands of our habitual selves for enjoyment and for self-assertion. Now, if we rightly grasp the idea of the higher Self, we shall be able to understand not only the existence of sorrow and suffering, but also why sorrow and suffering should proceed exactly from these two causes, and from no others.

First, let us consider the sorrow and suffering arising from our contests with the outward world, in the failure to satisfy our desire for enjoyment. Rightly understood, this contest and desire spring from the imperative demand of our nature to find a stable condition in which we can repose and find security. If the habitual self is not the real Self; if the real Self, with its own divine and enduring life, stands behind the habitual self, then it is clearly impossible that the demand of our nature can be fulfilled by our habitual self finding a resting-place, security, and repose in the outward world. For not only does the perpetual changefulness of the outward world render it altogether impossible to be a firm resting-place; but to render permanent such a repose of the habitual self would defeat the real demands of our nature, which is the realizing of the true Self.

It is exactly the same with the second cause of sorrow and suffering—the contest between our habitual selves and those of other men. The cessation of this cause of sorrow would mean the permanent victory of our habitual selves, thus becoming fixed in their present state of inferiority and limitation; and this would render impossible the gradual expansion into the divine and enduring life of the real Self. Therefore, in all our

contests for the well-being of our habitual selves — contests against our own outward selves, and contests against the outer selves of others — we are necessarily foredoomed to defeat, whether it be the defeat of hopelessness or that of satiate weariness.

This defeat is necessary and salutary, because the fixing of our outer selves in the outer world would mean the deprivation of our inner selves; because the permanent repose and complacency of the lower would bar the way to its expansion into the higher. If this be true, we shall expect to find two fixed, unalterable rules in life; two laws of being, with absolutely no exceptions. We shall expect to find that the nature of life is such that any permanent well-being of our personalities is impossible; that any lasting complacency of our lower selves, through repose in outward things, is absolutely prohibited by the nature of life.

If we once realize the nature of the higher Self, and see that becoming one with the higher Self is the end and destiny of the lower self, we shall be able to accept these salutary teachers, and to understand their purpose; we shall understand to what end moth and rust corrupt, and to what end thieves break through and steal. It is to the end that our habitual selves may find no complacency and repose in outward things, for the destiny of our habitual selves is a better one.

This one law is therefore fixed and unalterable in life—a law, moreover, that we verify day by day—that there is no repose and complacency for us in outward things, but that every outward standing-ground perpetually breaks away. The second unalterable law is this: There is no lasting well-being for our personalities through self-assertion, through victory over other personalities. Hate brings fear, and fear brings torment. There is no pain like hate. This assertion of our personalities is selfishness, bitter as ashes in the mouth; or it is vanity, perpetually open to wounds, perpetually feeling all wounds, even the slightest.

There is no fixed complacency for our personalities in outward things, and there is no happiness in self-assertion against

other personalities. These are two unaltering laws, perpetually verified by common experience. Thus in our contest with outer things and with all personalities we are foredoomed to defeat by the necessity of nature. The first defeat is our admonition to go onward; the second is our admonition to find unity. The defeat of self-assertion is more significant than that of the search for repose: because the other personalities we contend against are nearer to us, and more significant for us, than impersonal outward things. We shall learn the significance of both defeats, if we watch their reaction upon ourselves.

In the defeat of our attempt to find repose in outward things, when we recognize it and admit it, we shall find the truth that is opposed to it; we shall find the possibility of repose in our own deeper being, in the higher Self, a resting-place that is our very Self, and which is never affected by change. We shall come to a gradual realization of the Self that is neither born nor dies; that puts on new vesture as a man puts on new garments; the Self that fire burns not, nor water destroys, nor sword cuts, nor hot winds parch; the Self that is undying, fearless, free, whose own nature is Being, Consciousness, Bliss;—Being, that stands firm through all time, past, present, and future; Consciousness, that is the essence of all knowing; Bliss, that is the essence of all joy.* This is the significance of the first law; the significance of the second is higher still.

If we find that there is no permanent victory for our personalities; that selfishness and vanity are not happiness, but quite other than happiness; that hate brings fear, and fear brings torment; that there is no pain like hate—if we see these things and wisely understand them, we shall recognize that the fault lies in our personalities themselves; that they do not contain the possibility of happiness, that these in opposition to other selves are in opposition to our real selves. Then, as every wise man recognizing a thing to be a bar and hindrance will withdraw from it and turn away, so we shall turn away from these opposing personalities of ours as things not worth

* In the perfect security of this conscious realization lies the banishing of pain; in its wholeness dwells the health of the nation.—Ed.

retaining; we shall renounce the self-assertion of hate with its torment, and find within us, already expanded, the opposite of hate—the perfect love that casteth out fear.

With the knowledge of the higher Self, the divine and enduring Self within us, will come the knowledge that the other personalities are not shut out from that higher Self, but rather have a part in it, in fullest sympathy and unison.* With each clear attainment of that higher Self will come the insight that there is yet a higher, a still more real Self, for the realizing of the Self is a path whose growth and splendor have no limit. And with each recognition of the higher divinity of the true Self will come a fuller recognition of the part in it possessed by the other selves—till unison becomes union, and union at last becomes perfect unity. Then the last word of the Indian ideal will be spoken: the free, fearless, eternal Self is not alone my own most real Self, but the most real Self of all beings; in the Self they and I are one. The Supreme Self is the Self of all beings—the partless, secondless Eternal.

This teaching of the higher Self, that is, the path to the Supreme Self, to the Eternal, is not a thing for the mind alone, though it is altogether satisfying. It is a thing for daily life, for the verifiable, hourly experience of everyone; for this perpetually present voice of the higher Self is a perpetually presented beginning of the way. If it be not heeded, if it be not accepted, then must follow the ancient and efficacious teachings of unalterable law: no repose in outward things; no complacency for our personalities; the sanative teachings of sickness, and the irresistible counsel of death. If a man will not learn the one side of the law of life, he will find it hard to escape the teaching of the other.

Thus in the ideal of India there is a beginning of the way, perpetually verified; an understanding of the primal reality, conscience; satisfaction to the mind and heart; a perfect sanction of the two great demands of morality—the renunciation of sensuality and of selfishness. Moreover, it is readily compre-

* The right conception of this fundamental truth contains the pure potentiality of the healing action.—Ed.

hended, for it is the ideal of the higher Self, the path to the Supreme Self, to the Eternal, a confirmation of the strong intuition of perfect charity—of love that casts out fear. These other personalities, in being my other self, have an equal part with me in the Supreme Self—each of which is after all no part but the whole—a perfect oneness with the infinite Eternal.

Therefore, he who perceives Self in all beings, and all beings in Self, thenceforward sorrows no more; untying the knot of the heart, he enters into the Self; he becomes immortal, and makes real his oneness with the Eternal.

THE LAW OF LIFE.

BY MARGARET B. PEEKE.

MORE than three thousand years ago, Hermes Trismegistus declared:

"None of our thoughts can approach to a knowledge of God, neither can any language define Him. That which is incorporeal, invisible, without form, cannot be perceived by our senses; that which is eternal cannot be measured by time; hence God is ineffable. The elect may perceive a little of the radiance of his perfection, but they can never find words to translate into vulgar language the vision that fills them with trepidation."

Read the words of Paul, an initiate:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit. . . . The things of God knoweth no man, but the Spirit of God."—I. COR. ii., 9, 10, 11.

"I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth); such an one caught up to the third heaven . . . and heard unspeakable words, which it is not lawful for a man to utter."—II. COR. xii., 1, 2, 4.

If to such as Paul and Hermes comes the indescribable vision of only the outermost radiance, how can ordinary mortals hope for clearer vision, or vision of any kind? In the words of the great Persian poet and philosopher, all can say:

> "There was the Door to which I found no key;
> There was the Veil through which I could not see.
> Some little talk awhile of Me and Thee
> There was, and then no more of Thee and Me."

All hearts must come to this direful pessimistic strain who look to the knowledge of sense; but that the gloom is but a

seeming we know from the challenge of the same great writer, when he sings:

> "Why, if the soul can fling the dust aside,
> And naked on the air of heaven ride,
> Wer't not a shame, wer't not a shame for him,
> In this clay carcass, crippled to abide?"

In all these testimonies of the glorious vision we find a stronger corroboration than mere words could give, in the very fact that no flight of imagination, no language of mortal, can give an idea of what has been experienced. Among mystics, both ancient and modern, these experiences are called the soul's first *true* initiation, wherein the world of time and sense has been obliterated and a new world revealed, belonging to man's eternal and spiritual nature; but whether taken thus, or as a fact belonging to the transcendental entirely, without reference to the spiritual, the fact remains that there has been a conscious knowledge of God given to a chosen few throughout the ages; and the question comes—Is this experience possible to the human race; and shall I, too, in any sense realize it for myself?

To the earnest student, following the world's unfoldment and watching the progress of the human ego along its devious wanderings, the truth must surely come that a consciousness of God marks a period of growth in the soul as surely as fruit upon the vine proves its age and strength. That because only a few of all earth's millions have had this revelation is no sign that every one could not have had it if he or she had been of maturer nature; nor that the day is not near when the entire race shall advance in stages of consciousness, where these experiences shall be as universal as sense-perceptions are to-day. It is a law that can never be set aside, because it is in the very nature of Being, that ripeness must precede the bearing of fruit. Only when man has attained this stage can he hope to know God; and here the question arises, When will be man's ripening time on earth?

To see clearly how Nature's laws operate we must study the processes in plant and tree. True Rosicrucian cult always

finds the lesson written on Nature's page. "Consider the lilies *how* they grow" is our lesson to-day as when Jesus of Nazareth taught the multitudes from Nature's book. In the growth of a chestnut, what is our law of judging of its ripeness? Not by the prickly husk, for that seems perfect when the kernel is scarcely formed. Not by the shell, for that has reached its perfection when the nut within is still unripe. We must look to the perfection of the nut alone for a knowledge of its condition. So with man: it is neither physical strength nor intellectual attainment that marks his ripeness, but the development of the true interior, that seeks the Light as the kernel seeks the sun.

Through the six thousand years of biblical record we can see the husk, the shell, and inner self of man, in plainly marked successive stages: from the time when God was dimly seen, through gross material eyes, as a Being to fear and obey; a Being who could command his children to cut off, root and branch, those who could not see him in his world; a Being swift to punish, slow to love; a Being who could say that kings should be deprived of thumbs and great toes—yet a Being that, more clearly seen in David's time, was worshipped and adored as merciful, slow to anger, and full of watchful love. Even this was but a shadow of his outline, as revealed by Jesus of Nazareth when he called him "Our Father." Has the Centre of the Universe changed? Is It not the same yesterday, to-day, and forever? Where is this change of vision, and when can man hope to find *true* realization of Spirit and Spirit-working?

Higher knowledge must always be a relative knowledge, an approximation toward that which can never be fully known. It is the child trying to understand the parent, and yearly coming to clearer vision, but never into *exact* and full comprehension of that which even in a finite way must ever escape and transcend its powers. We, as children of God, can only hope to see the outermost manifestations of his power; but, thus seeing, we shall be satisfied, for we shall then awake in his likeness.

If man, in his triune nature of body, soul, and spirit, is a ray from the infinite Sun sent forth into material darkness, it must needs be that, as he awakens from the outer to the inner, he must feel the drawing of his spirit-nature toward God, his Father-Mother. It was impossible for a race, so buried in material darkness that it scarcely knew its own powers, to reach out after a realm that belongs entirely to a higher consciousness. A being scarcely having attained self-consciousness could not know universal consciousness. Only when the spirit-germ belonging to the Universal was awakened could this be experienced.

"Keep ever in mind the Subject, the Object, and the Cause," says a Sanskrit writer; "learn to know the Knower." When man knows the Knower, the thing known, and the Cause of the knowing, he has come to that radiant border-land where the rays of the *Ineffable* blind his eyes to all lesser beings. He has stepped from a world of sense to one of perception, through feeling. He has passed the first initiation—of which no soul can speak—referred to by Paul.

Life-force, Spirit, and Mind are interchangeable terms used to denote that ethereal, invisible something that so infuses itself into living organisms as to be absolutely unrecognizable except in its results. When the apparently dead tree puts forth new leaves and branches; when the wounded bird or beast becomes healed; when even man shows a light in the eye and a radiance on the cheek not there before—we know that this Power has done the work. And, strange to say, the insensate tree and dumb beast know the secret of attracting this force far better than a Huxley or a Tyndall, for through all nature the rule is, instinct and intuition can receive help when intellect and knowledge fail. Instinct and intuition yearn, and yearning is feeling. Intellect is not feeling, hence intellect cannot yearn. As the ancient mystics taught: "If thou wouldst know the secret of *life*, learn to know how a blade of grass is born from cold, dry earth." This was true wisdom. Kingdoms might pass and continents be removed, but wisdom abideth through all changes, for "Wisdom hath builded her house, she hath

hewn out her seven pillars." She said: "I was set up from everlasting, from the beginning, or ever earth was. Before the mountains were settled, before the hills was I brought forth." Thus was the law of life established, and only the truly wise can understand.

From the first ray of light sent out into the dark abyss, vibration was established as a universal force working through darkness. As light was motion, so motion generated vibration, and from unity to complexity these two have been the agents throughout all worlds. If the rate of vibration is increased by the rapidity of the motion, and from gross to fine all gradations are according to this law, it seems very natural to realize that the coarser and more sluggish vibrations must belong to the physical and material realm. To rise to the intellectual and spiritual is but to increase the rate of vibration. What can do this? Desire only. Man could never, by outward pressure, have been driven from mere animal existence to intellectual life. Desire from within alone could do the work. Even at this day we find it impossible for a child to be forced to study, unless the *desire* is first created. To know how to increase desire, or rather to carry desire from lower to higher, is but to know the secret of increasing vibrations. On this hangs all power of healing, of prophesying—of knowing God.

Whatever the germ that hungers for life; whatever the organism that longs to be filled; whatever the nature craving food—whenever the intensity of desire raises the vibrations to the highest pitch, the supply always comes, regulated by the environment of the seeker and its plane of desire. The parched oak on a barren cliff, languishing for life, must struggle in leaf and root (as the oak in a fertile valley knows nothing of) because its conditions are adverse; but in the struggle, and by overcoming, it gains a strength that adds to its tissues and broadens its girth until it stands *king*. Could it have spoken in audible tones it would have said to every leaf: "Quiver, O leaves, at your greatest speed, and draw from the storehouse of Nature the breath of life!" And to the roots it would have said: "Stretch out, O roots, to your outermost limit, that ye may

drink from the water of life that is waiting for you beyond the obstacles that fetter you!"

With the oak there is no division of purpose. Its eye is single; therefore its whole body is full of life. But with the human how different! *Self* lies behind the longing. Only in sorrow does it quiver with desire; only in anguish does it reach out for life; only in adversity does it long for God, hoping to find something to comfort *self*. It is not love that yearns for love's sake only; it is human desire crying out for something that will bring joy for the yearning. It is the soul turning away from objects of sense, that have brought nothing but disappointment, and saying: "Surely, if I turn to the spirit, I must receive." When the desire fails to bring light, and joy, and peace, the soul cries out in despair, "There is no God!" When the child cries for its mother, it reasons not, nor has a thought of reward. It *loves* for love's sake only. When the mother gives her years, her thought, and her life to the care of the child she loves, no thought has she of a future time when that love will be repaid. She loves, and could do no other than serve. Love, that sets every heart-string quivering; Love, that blinds the eyes to all earthly good; Love, that cries day and night for Light and Life—this is the Love that conquers and brings the soul to its own, by the law of all vibratory action. Paul the initiate said: "Though I give my body to be burned, though I speak with divers tongues and understand all mysteries, it profiteth nothing if love be not there."

All *desires* fail of accomplishment, but the heart's desire for God never fails to bring to pass.* We must love him because we are only at peace when united to him. We must seek him because there is none other. We must cry to him because we long for his voice alone. But no thought of return must enter our minds; no desire for health, or happiness, or knowledge, or even that by knowing him we can help others. All this is barter. It is buying with a price; and the wisdom which is from

* Desire has for its object only the lower plane of existence. That which tends toward the higher is not desire, but aspiration.—Ed.

above is "without money and without price." When this desire is awakened in the heart, the Light is born, never to go out. This Light will shine brighter and brighter to the perfect day.

Having discovered the secret of attaining, we must now learn the process of assimilation and progression. This is always from the universal to the individual, returning to the universal. At the moment of intense, unselfish longing, we have risen to a realm of finer vibrations, and a connection has been established between the Cause and the individual soul. The bosom of the infinite Father-Mother has received its child, and a new life has been breathed into the soul's centre. From that moment it receives according to its desires, and the spirit of life, which up to that moment had belonged to the universal All, is henceforth under the law of individual control, according as it has been appropriated. In the lower orders, if a blade of grass, or a flower, or a tree appropriated the life-force, it would henceforth be under the law of each to increase their growth. So in man, according to the source of the vibration that either consciously or unconsciously attracted the life, would be the result. If he lives in animal desires, all that gives him strength will go to that part of his nature, and he becomes more and more animal. If he lives in his intellect, the result will be the same. Only when he *consciously* desires life for his immortal spirit can he obtain a single atom of spiritual life. "Ye must be born again," said Jesus. Birth means life, and breath, and struggle. Only the musician really hears music; only the artist can interpret art aright; and only the man truly new-born can hope to know God, and breathe back to the Universal the life he has appropriated, in the truest and highest sense.

"BEING" AND THE PERSONAL.

BY PROFESSOR C. H. A. BJERREGAARD.

IN the former papers on Being, I have spoken more or less in general. Now I come to the "Science of The Personal," as I term it.

Being is neither he, she, nor it, but all of these, or rather the indifference of these, viz., none of them, because they are all neutralized in Being. When I therefore choose the term, "The Personal," I do not mean personality, directly or indirectly, but use it as, in my opinion, the most suitable expression for that which constitutes the innermost of ourselves—our own being—and that of everything else.

The meaning and purport of the word will readily be seen when we learn that *persona* originated on the classical stage and meant the mask worn by actors, when they impersonated the gods. Later the word was used for the actor himself. Transferred to jurisprudence, the word came to mean a *free* man, a Roman citizen: freedom being considered the characteristic of *persona*, The Personal. A slave, not being free, was not a *persona*. An animal or an inanimate thing cannot be *persona*, though they have individuality. We use the term with philosophical correctness when we call ourselves persons, because we *personate the Deity; Deus not personat.* Personality is transient, but The Personal, the substance of personality, is eternal.

The Personal is an adjective, which I use as a noun. Adjectives and verbs are more plastic than nouns, and they retain much of the primitive or original power of words. They are therefore richer in life than nouns, and more suitable for the purpose of expressing THAT, which is only a manifestation rather than the assumption of a definite, phenomenal form. Being, as we understand it in this existence, is nothing fin-

ished, but is constantly in the making; and no phenomenal form is a satisfactory expression for it.

It will not do to look upon the supreme substance of existence and non-existence—Being—as simply life. It is customary to think and speak of life as a force; we say, for instance, life-force (*vis viva*). But when Chrishna says of himself: "I never was not, nor shall I hereafter cease to be," he identifies himself with life and thus characterizes it personally. Jesus, the Christ, does the same in that famous passage of John: "I am the Way, the Life, and the Truth." "The Father hath life in Himself" (John v., 26). All other life in its various forms and stages exists and persists only through the spirit which proceeds from Being. Being is life and the principle of life—the only manifestation both in the universe as a whole and the physico-psychical nature in particular, that has life in itself and gives it to others; therefore there can be here no "Unconscious" (Hartmann) nor blind "Will" (Schopenhauer). Life is and must be conscious and is consciously aiming at the realization of its ends.

Life, therefore, is personal. Let me illustrate. How irrational and unphilosophic, is it not, to speak of an unconscious will in the independent functions of the spinal cord and ganglia, or of unconscious ideation in the execution of voluntary movements, or of the unconscious in instinct, in reflex actions, or in the reparative power of nature! Schopenhauer does it. If anywhere conscious efforts are visible, it is in these spheres. Whatever difference there is and must be between consciousness in this work and our consciousness, it is certainly not *un*-consciousness, if by that term is understood anything like that which it signifies in common language. How could a blind mind and an inorganic will produce organic results and deliberately work into a scheme of life, which has its centre in a different principle? The conscious effort, The Personal, is seen most strikingly in the reparative power of life, when the caterpillar repairs its cocoon, the spider its web, and the snail its shell.

Life, or Being, is personal, The Personal.

Instead of life, some philosophers would use soul, and speak of the Soul of the World. Such a phrase is better, but not comprehensive enough. The same is the case with most other current phrases and names. It is best to say *The Personal*, because that term conveys a more lively sense of the consciousness of an *entire* individuality, and it is in that sense we must think of Being. The Personal is the key to man's kingdom on earth. The kingdom we desire is constructive, organizing, plastic, and creative—in one word, Freedom. Freedom is the nature and life of The Personal, Being. Only they can claim to be who are free. Freedom means self-determination and self-poise. It is true that, in this finite and limited existence, we hold our life under conditions of necessity, but in a true or personal life, a life in Being, necessity is taken up and transmuted in the self-determination of the free spirit. Our world *par excellence* is the world of freedom; it is full of goodness, and the very air we breathe is surcharged with wisdom and love. In the world of freedom we draw from infinite stores, infinite reservoirs, from the "ocean of mercy." The world of freedom rests upon "the mighty arm," yet man, from his own innermost, determines his own ends. In the world or state of freedom there is no sickness nor death. In it we are "whole," holy, and attain the universal priesthood and the royal kingdom of our calling.

The Personal is the ultimate power and force. Like Alchemy of old, Chemistry of to-day is in quest of the Unchanging. It asks: "Is there in nature one primary kind of matter of which, and of which alone, all those things we are accustomed to call different kinds of matter are composed?" It is a fundamental question and has not been answered in the affirmative. Primary matter has not been found. Matter—if there is any such thing—is constantly eluding the search for it. We find force, but no matter. This is an argument for The Personal. The very term *force* suggests it.

The future belongs to Idealism and The Personal. "Inward the course of empire takes its way." Even modern science is coming to the conclusion that The Personal lies at the bottom of all life and all phenomena. It will not say so in plain words;

it will not even own that Mind is the universal law.* The intermolecular rhythm of inconceivable rapidity which it asserts to exist in all bodies, even those that appear to be solid and at rest, is but a recognition that the cosmos is "all of a quiver," and is a trembling, passionate body. This is more than halfway to a personality.

Not only does science thus in the inorganic world recognize a personal will, or rather volition, but it does so, too, in the organic. It declares now that all living matter is always psychic. At first this statement may seem startling, but it is simply a corollary, not only of the theory of evolution but of the unquestioned facts of development as well. If mind or personality is found in the unfolded cell, say of a Plato, it must have been in the original cell, for there is no gap for mind to creep into it during the evolutionary movement. Modern science not only recognizes psychic life in plants and animals, but it also declares the difference between them to be one of degree only. Vegetables are feebly psychic; animals are intensely so. The "one primary kind of matter" which Alchemy and modern Chemistry alike search for is The Personal, Being.

All well-organized men and women, sometime or other, somewhere, somehow, ask themselves or others: "Who am I? Why am I formed thus?" Some enter upon a study of the symbolical beauty of the human body, and learn to see and admire the art workmanship of the Divine Sculptor, and in and by means of it they see transparently The Personal. Others investigate the organization of the human mind and discover to their astonishment and joy how all forms of creation are reflected in human thought, and that thus a personal element is found everywhere. Others, again, are at times lifted upon the wings of Spirit into the upper regions and obtain glimpses of the wonderful harmonies of the universe. In these they hear "the music of the spheres" like the sage of Crotona, or the

* Yet Maudsley has said: "*The mind*, as the crowning achievement of organization, and the consummation and outcome of all its energies, *really comprehends the bodily life;*" and Huxley must admit that "it is an indisputable truth that what we call the material world is only known to us under forms of the ideal world."

notes of color-visions blend into the beatific vista in which Dante saw the "image of the invisible God" in the shape of a human head. Others taste of the honey of Hybla or receive the kiss of Egeria. They are all lifted beyond their personality to its innermost—The Personal, to Being. Thus they receive an answer to their query.

The Personal is the Christ. Who and what is the Christ? First, let us see the meaning of the word, etymologically. χριστός, the Greek verbal adjective of χρίω (to touch, to rub), means "to be rubbed on"—used with reference to ointment or salves. Used with reference to persons, it means "one anointed." This word is the Greek equivalent for the Hebrew *Messiah*. There is another Greek word somewhat like χριστός, and it is the one I shall use in this connection. It is χρηστός, the Greek verbal adjective of χράομαι. (1) Used with regard to things, it means good of its kind, serviceable, wholesome. (2) Used with regard to persons, it means one good, a good man and true. (3) Used with regard to the gods, it means kind, propitious, bestowing health or wealth. It is clear, then, that χριστός is of limited signification. Its special sense of "anointed" is that used by dogmatic Christianity. The other word, χρηστός, is much broader and more philosophic. It is used by spiritual Christianity, and in the "Science of The Personal" it means The Personal, the *at-one-er*, the one in whom all things stand together. It is also used in the Gita, for Chrishna is but a translation of χρηστός. It also appears in the classical conception, "the good and wise man." The most modern and at the same time the most universal conception of χρηστός is that given by O. B. Frothingham in his "Religion of Humanity:"

"The Christ of Humanity is no dream, no intellectual chimera, no theological hypothesis. He is a fact, to which everything we possess and are bears witness. History is his autobiography; literature is his effort to utter himself; painting and sculpture attest his feeling of beauty; philosophy and science are the blooming of his reason; the stages of civilization are the deep foot-tracks he has left on the surface of the planet; the great religions demonstrate the scope, quality, and fervor of his soul; society—that vast, continuous, spreading organization, that mighty web of interests, institutions,

codes, habits, and practices—proves how real, permanent, and persistent his energy has been. This Christ is at once visible and invisible: visible in actual form of living men, invisible in the shadowy recesses of antiquity, which once throbbed with life as intensely as our present does. He can be thought of as in heaven and at the same time as on earth. On earth you can see and touch him; we are part of him ourselves;—in heaven, for there, in their serenity, are assembled the innumerable company who rest from their labors. The Christ of Christendom is a great assembly of powers, personified in a single man. The Christ of Humanity is a single power distributed among a multitude of men."

This Christ, the human in humanity, The Personal in personality, is the χρηστός, the most universal expression of Being, considered religiously. The Christ, The Personal, in the sense of χρηστός, is the Logos-expression of Being. The Eternal Being is forever Self-positing and Self-producing; and the result, as manifest in actual existence, is The Personal. But Being did never posit Itself for the first time, nor will Being ever do so for the last time. Being produces Itself as Its own result, Its own cause and effect, and lives in an absolute Present. But its ever-present Now does not exclude a ceaseless movement both in and out of time, ever perfect and blessed. There is only one Being, but It sets itself in a threefold form of existence. In each of these three forms there is the whole Being. Hence, The Personal is Being.

The Personal is Self-sacrifice. We are not now considering any historic act. Whatever is historic in it is not the first; it is a result of an eternal process. The Lamb is slain from eternity (Rev. xiii., 8). Atonement is eternal. The self-sacrifice of The Personal took place in the awful depths of the Infinite — Being — far behind all human ages, behind all time and space.

We hear the same truth in India. The Divine, who in all Eternity exists in Self-duplication, or as The Personal, or in a form which is both in union with Itself and in a state of diremption or self-estrangement, is in this condition called by the Hindus: *Prajapati.* Prajapati is also called *Purusha*, viz., "begotten in the beginning;" and *Visvakarman*, viz., "the

Creator of all." Prajapati is both mortal and immortal, and he is self-sacrificing. These ideas are found in the Vedas, in Samhitas, in Aranjakas, and Upanishads. Christ and Prajapati are both sacrifice and sacrificer, both victim and slayer, both lamb and offer-priest, both subject and object. This cumbersome language and mythological style describe The Personal as Self-sacrifice, both in the narrow sense of the word and in its widest signification. The latter sense can be seen in cosmic life. The sacrifice spoken of is a symbol of the systoles and diastoles of the world-life. The universe is a vast living body, breathing and acting macrocosmically, as we do it microcosmically. The breath of the universe is the Spirit of Nature, The Personal, Being "that quickeneth." In the constitution of our world, breath is as necessary as breath is in our body. Both life and death depend upon it. Remove either or both and existence collapses. It is interesting to observe that in the original languages breath and spirit are synonymous terms, and mean both physical force and soul-making force. The Personal is therefore both physical and psychic, and easily seen to be the principle in whom all things stand together, or the principle in which they are *at-one-ed.*

The Personal is the healer of sickness. The sacred books call the Almighty—Being, or The Personal—the Great Physician. They do so because Being is the ultimate spring and inspiration of personal purity. Being restores wholeness, or holiness, directly and indirectly.

What is sickness? According to the Scriptures, the essential reason of sickness is wrath, or, exceptionally, as the book of Job shows, a dispensation of beneficent love. Wrath prevails in the world in consequence of sin. The relief from sickness is the work of the Redeemer—the Healer.

There is a singular similarity between the character of wrath and sickness. In our nature there is fundamentally fire or anguish, or as Jacob Boehme calls it, *Turba.* In sickness this fiery excitement alternates with dark depressions. The state is usually called fever. The equilibrium is disturbed and the powers are in opposition to one another. In other words,

there is neither health (soundness), truth, nor peace.* Sickness, then, is a dissolution of harmony, an un-true condition. But The Personal is the Truth, the Way, and the Life.

We ought not to be sick. But since we *do* fall sick, we must take the consequences: Death. What death is and its relation to Being, has already been defined. But death as a disturbance, a consuming fire, ought not to possess us. Nor should all the disturbing influences which society forces upon us exist in our lives. If we tolerate them it is a sure sign that we do not stand in Being, in The Personal. All these evils bring the self-punishment of sin, which is the effort of The Personal to set things aright. The Personal, Being, cannot possibly be sick. It is therefore logically impossible that a spiritual potentiality can be sick. Sickness and death are peculiarities of things belonging to the corporeal world. Scriptures teach this, and even some of the modern scientists. French psychiatry is emphatic on the subject.

APHORISMS ON THE PERSONAL.

1. The Personal is infinite, because it alone is free and recognizes as its first law that the free will of man brooks no law above it. The individual and universal Personal (Being) is one.

2. The Personal is something apart from truth and morality as commonly understood, and is entitled to higher rights than these.

3. The Personal defies every effort at a clear and accurate definition or translation into words; yet it is conscious and deliberate in its movements.

4. The Personal is the Lord of the personal; who else could be the Lord?

5. The Personal in man is frequently too much like an antediluvian landscape—chaotic and superabundant in fruitfulness; yea, overflowing with vastness of possibilities, and in its dark and gloomy bosom housing monstrous reptiles, etc.

* It is a fact worth observing that in the Old Testament the words for *health* and *peace* are synonymous.

6. The Personal is titanic; strong and coarse in primitivity and full of volcanic fire.

7. The Personal is not lawless. It is freedom in obedience.

8. Looking upon The Personal we become artists and poets ere we are aware of it. If we study it, we grow strong in Nephitic power or ethereal corporeity. If we obey, we become divine.

9. The honeysuckle is a symbol and type of one form of The Personal. It is the most elastic and undulating of plants. Brought under discipline and climbing up its support, it represents the emotional longing of the maiden heart. Boldly it rises, and deliberately! Passionate chastity, full of the aroma of love!

10. The Personal cannot be polluted. (Read A. Proctor's "The Legend of Bretagne," and compare it to "Tannhäuser.")

11. The Personal is born in intense love — a love which is refined and of cultured appreciation of all the utterances of creation.

12. The Personal is often obliged to fight for its life through the frivolous or capricious, yea, through diabolism. But what does it matter? Is not our cradle at first in the dark womb of passionate desire? Did not this our world arise out of chaos? Is not the swamp both the pit of poisonous exhalations and the womb from which is born the most glorious tropical vegetation? Was not "The New Magdalene" loyal to the purity of the high ideal of womanhood, after she had been brought into it through conflict? Did she not on the ruins of nature build a castle of humanity for the personal womanly; an edifice of character, wonderful and very grand in its unity of expression?

13. Does The Personal repeat itself? Never! Yet it seems to do so. I hear the harmony everywhere, but not the same sounds.

14. The Personal is gentle and sweet, but also masculine and earnest.

15. I remember well a portrait I saw in my youth. It attracted me intensely, but I did not understand it at the time. Now I know better. There was something in it of physical

strength, such as is found *both* in man and woman, a certain passionate energy refined under severe intellectual restraint: the power of The Personal. You may find some of this peculiar power and grace in the Hermes of Praxiteles. But The Personal eludes you if you stare him in the face. You may see it also in the *Venus Victrix*, in the Louvre—if you can meet her alone and worship in beauty as did Pygmalion. Study that portrait!

16. The Personal is the flux, influx, and afflux of life. It is fate and Eros. It opens the flower to receive the rays of the sun; it is desire in the beast and aspiration in man. It is Love and true self-love. It is self-balance in the Wise and the creative power in the gods. It is both master and servant.

17. The Personal is never selfish, though it works for Self. It is its own cause and effect. Its ways are never at variance with love and wisdom.

18. If any one would worship The Personal, he makes himself an idolater. If he adores it, it disappears, for it delights in serving and being submitted.

19. The Personal comes first to us as a guest, but soon makes itself known as master.

20. The Personal, like Being, is Proteus.

NOTE.—"Personal" manifestly refers to the person (*persona*—a mask). "The Personal," as used above, is not only founded upon the meaning of custom, but is purely arbitrary, for which the author alone is responsible.—ED.

LA SVENGALI:

A PSYCHOLOGICAL STUDY.

BY J. ELIZABETH HOTCHKISS, A.M., PH.D.

In his charming description of the Latin Quarter, with the freedom of its Bohemian life, Du Maurier has struck a sympathetic vein that was wholly unexpected to himself. It would be well to pause and search for the psychological reason of this phenomenal success. Why is it that unromantic bachelors particularly—even those who are not likely to be converted to the changing novels of the day—are completely won over to these fascinating pages? To give a definite example, one confirmed bachelor whose hair had grown white with advancing years experienced a dream in which he seemed to be reading "Trilby" aloud to a gathering of friends, and as the interest grew more intense he came to this passage: "Why are we speaking of Trilby now? She has long been dead," and as he uttered the words he glanced about him. There were tears in the eyes of every man in the room, and he himself awoke sobbing, the tears actually rolling down his cheeks.

If this was the unconscious experience of one bachelor who is not given to indulging mere romance, there was a reason for his sympathetic grief over the supposed death of Trilby which lies beyond his artistic pleasure in the life of the Latin Quarter. Why is it that Taffy, the Laird, and Little Billee stand out so definitely that you are half convinced you have known them yourself? There is a spirit of good-fellowship not only in the life they lead, but in the individuality of every one of these characters. There is a wholesomeness in their artist life which gives a peculiar sweetness to their sense of freedom. There is a gayety in their freedom that offers no suggestion of license.

They are mutually sympathetic, and yet there is no lack of individuality. In such a life there seems to be no place for woman unless she could partake of the easy good-fellowship with themselves, and with infinite skill Du Maurier has created a woman who could enter into their life without disturbing it. We find in her the same spirit of good-fellowship. The charm of Trilby is not that she is a woman, but, with no less feminine grace, still she is a comrade. It is this spirit of *camaraderie* that has chained the attention to the first part of the book. It is pure; it is clean; it is free.

When Trilby once entered the studio of the three comrades she also introduced a very womanly element into their artist life. She never overlooked any of the little housewife attentions. They respected her and shared their jolly comradeship with her as if she had been one of them. She was always welcome, for she was frank and mirthful and helpful and kind, and no wonder Little Billee had never been so happy in all his life before. For such a life to continue would have put a conclusion to romance. There was the greater susceptibility in Little Billee, who lacked the experience and wisdom of Taffy and the Laird; consequently he was the one to forget the high spiritual atmosphere of art which never differentiates between man and woman. It was he who found in Trilby not a comrade but a woman. The little dream of Paradise was soon dispelled when the love-story entered in, for this brought limitation—as it comprised only two.

The change in the studio life came with Trilby's awakening to a realization of her love for Little Billee. Love brings quick flashes of white light, and so illumines the soul as to reveal whatever scars of character exist within. Trilby had never before experienced a consciousness of wrong, but, under this searching light of honest love, consciousness awakened in the sleeping soul and brought with it the pangs and misery of remorse. It has seemed to many an honest critic that this ignorance of sin was quite impossible so long as the fact existed, but they forget that "nature is not ethical"—to quote the words of Lafcadio Hearn; it is only by the standard of ethics

that the consciousness of right and wrong finds an awakening. The modern psychologist recognizes the fact that it is impossible actually to suffer from a thought except in consciousness. The mere repetition of words is no true expression of a fact. Although mental concepts are often formed by anticipation, they gain life by experience, and Trilby's experience of the knowledge of good and evil came most naturally with the experience of love; and in the light of ethical standards as held up to her in the shocked expression of Little Billee when he entered Carrel's, in the Rue des Potirons, and found Trilby posing for "the altogether." Her association with art and nature had never suggested to her a sense of shame for the human form divine. This new standard was a revelation. It worked a complete change in her, and just at this first moment of consciousness the child of nature becomes a woman. The simplicity is gone. She passes out of her Paradise forever, henceforth to bear the burden of her sin, suffering, and repentance, with its tardy fruits of reparation and restitution. From this point, when the consciousness of the world entered in, she becomes the mere plaything of despair.

A writer of romance simply tells his story from life and paints things as he finds them. There are three ways of pointing a moral. It is done either by the author himself, by the character, or by means of a Greek chorus which is more definitely described as popular opinion. In this case the Greek chorus sings in no uncertain strain. Trilby suffers like Margaret in "Faust." Her peace is gone. Her character is broken. She proves that she is of noble intention by voluntarily relinquishing the one who was dearest to her, but the sacrifice brings no atonement with that severe and unyielding condemnation of opinion. It is just at such moments that bruised and wounded spirits need guidance, mercy, and love, a firm but tender and Christ-like sympathy—and it is just at such moments that they seldom find it. What real concern was there in the mind of the Rev. Thomas Bagot for that woman's immortal soul? None whatever. Hence it naturally follows that she was cast down into the abyss.

From this time on, Trilby was nothing more than a mere machine. Broken in spirit, rejected from the charmed circle of love and sympathy and life, with no hope for the future and no will to master it, she was "caught upon the rebound," in the most dangerous moment of life, and became the helpless tool of the first positive influence that presented itself. This was Svengali. There is a suggestion of his influence on the cover of the book. Here is a cobweb in which a golden heart with outstretched wings is hopelessly entangled, and a prey to the cunning of an ugly black spider. This little sketch, so cleverly conceived by Du Maurier, the writer and artist in one, happily suggests the whole story of "Trilby." It was Trilby's golden heart with its outstretched wings that became entangled in the web of Svengali. It was the helpless, hopeless Trilby, her resistance overcome by sorrow and disappointment, upon whom the hypnotic eye of Svengali wrought such marvellous results. Later in the book you will find another little sketch of the spider's web, and this time the spider has actually assumed the head and features of Svengali. Does this introduction impress the mind with the consciousness of love that was thwarted, and hopelessly entangled, under the influence of a strange power so malign in its effect that we shrink from it with a nameless dread? If so, then the author has sounded an honest note to the wary, and all further responsibility rests with you. We shall wisely conclude from this impression that "Trilby" was not written for the thoughtless novel-reader. While there is a great diversity of public opinion, yet the author implies that it was never intended to be placed in the hands of those ubiquitous young girls whose innocence the mother's love has sought to protect through ignorance. The lessons of the book are valuable ones if properly read, and its influence will be found to be one of sweetest charity.

The psychological phase of the book has been little considered, perhaps for the reason that it has never been taken seriously. It matters not whether Svengali's experiment has ever been successfully performed, although some reports claim that the description is founded upon actual experience, and even give

the name of a well-known Englishwoman whose marvellous voice was known to the public less than forty years ago, which effect was said to have been produced by hypnotic control. However true this may be, the author of a scientific novel has every license for the full play of imagination, and in such expression of the idea the fact may follow. This suggestive thought is the basis of many a valuable discovery, for it leads to experiment, and experiment to realization. In this sense the author may be taken seriously, and at the outset we may find in his idea of success, in which two are necessary to the perfect result, a valuable thought for the higher realm of expression.

Here is a complemental potency for artistic creation. Hypnotism, it is true, is a compulsory influence, and as such leaves room for the advancement of the idea to the still higher plane of mutual co-operation. This is a field toward which the development of art in its higher phase is surely tending. Two minds can often act better than one. It is wedding intuition and judgment, the one restraining, correcting, and yet completing the other; and the results will be as unexpected as was the voice of La Svengali issuing from the lips of the tone-deaf Trilby. Svengali is actually the strong character of the book. We despise him at the same time that we recognize his skill. He is ugly with that menacing threat of conscious power that has been usurped for a selfish end. He has learned the art of producing results from a knowledge of the subtle forces of nature. He knows well how to play upon the sensuousness of Trilby, who is perfectly constituted, physically and emotionally, for the accomplishing of his task. His whole attitude is compulsory, which is a base violation of personal freedom; consequently the result brings about his own destruction as well as that of his victim. Little by little exhaustion creeps in until at last it proves fatal to both.

Svengali had heard of Trilby's resonant voice, and, professing to cure her of neuralgia, he accomplished the cure, it is true, but he gained a fatal power over her that was destined to continue to the last hour of her life:

"And, lo! she got up and waved her arms and cried, '*Vive la Prusse! me v'là guérie!*' and in her gratitude she kissed Svengali's hand; and he leered, and showed his . . . big black eyes, and drew his breath with a hiss."

When she kissed Svengali—whom she feared and abhorred—it showed that the influence was gaining even in the conscious expression:

"In her high spirits she turned round on her heel and uttered her portentous war-cry, 'Milk below!' The very rafters rang with it, and even the piano gave out a solemn response."

Here the author simply offers a suggestion of sympathetic vibration in this responsiveness of the piano, for it is the principle of her own later experience in which her emotional nature responded like a musical instrument to the hypnotic influence of Svengali. Svengali examined the construction of her throat as carefully as he would have examined a violin:

"Himmel! the roof of your mouth is like the dome of the Panthéon; there is room in it for '*toutes les gloires de la France*,' and a little to spare. The entrance to your throat is like the middle porch of St. Sulpice when the doors are open for the faithful on All-Saints' day; and not one tooth is missing—thirty-two British teeth as white as milk and as big as knuckle-bones! and your little tongue is swooped out like the leaf of a pink peony, and the bridge of your nose is like the belly of a Stradivarius—what a sounding-board! and inside your beautiful big chest the lungs are made of leather; and your breath, it embalms—like the breath of a beautiful white heifer fed on the buttercups and daisies of the Vaterland! and you have a quick, soft, susceptible heart, a heart of gold, matemoiselle—all that sees itself in your face! . . . What a pity you have not also the musical organization."

And then again:

"But never mind, matemoiselle; when your pain arrives, then shall you come once more to Svengali, and he shall take it away from you, and keep it himself for a soufenir of you when you are gone. And when you have it no more, he shall play you the 'Rosemonde' of Schubert, all alone for you; and then 'Messieurs les étutiants, montez à la chaumière!' . . . because it is gayer! *And you shall see nothing, hear nothing, think of nothing but Svengali, Svengali, Svengali!*"

Thus by subtle flattery, and little touches of humor and bits of sentiment and sympathy, all skilfully woven together, by playing upon her conscious susceptibility and by kissing her hand, he gained ground little by little till he "reminded her of a big hungry spider and made her feel as if she were the fly!" His power over her increased in spite of the fact that he was repulsive to her. In this contradiction we may find how different from true love is this fatal fascination that usurps control, which is always hypnotic in its nature and invariably leads toward disastrous results. Its leading element is fear and its nature is selfishness. It is destructive because it is made up of contradiction, and its broken course is alternately attraction and repulsion. Such an influence restricts; it leads to violent jealousy and suspicion; its friction is exhausting and it often ends by destroying both its victim and itself.

It is the existence of such an influence in marriage that has caused the increase of "single blessedness," and it is the growing number of instances that are called "incompatibility of temperament" which renders them a striking contrast, in the mind of the reader, to the more Bohemian life of the Latin Quarter, and serves to increase the peculiar charm of freedom. The mind thus acts and reacts often from one danger to another, and seldom rests upon the security of a middle ground.

"Cold shivers went down Trilby's back as she listened" to the Laird's warning against Svengali; but nevertheless her "singularly impressionable nature" was yielding consciously, just as it had unconsciously shown a "quick and ready susceptibility to Svengali's hypnotic influence:"

"And all that day, as she posed for Durien (*to whom she did not mention her adventure*), she was haunted by the memory of Svengali's big eyes and the touch of his soft, dirty finger-tips on her face; and her fear and her repulsion grew together. And 'Svengali, Svengali, Svengali!' went ringing in her head and ears till it became an obsession, a dirge, a knell, an unendurable burden, almost as hard to bear as the pain in her eyes. '*Svengali, Svengali, Svengali!*'"

Observe the fatal secrecy with which the mind guards a strange experience. There is the fear of ridicule, the sensitive-

ness to opinion, and above all the silent and helpless brooding upon a new sensation which vastly increases its power to influence. A free and unprejudiced mind might offer an auto-suggestion which would serve to counteract the harmful effect, but it is seldom that an opportunity is given. For this reason the confidence of a third person is absolutely necessary to the young, for the basis of experience is a very different one from the undisciplined basis of nature, and in any case a third mind always throws a new light upon a subject, while two interested minds often find themselves tangled in that unfortunate state which the Frenchman misapplies to love—"when one loves and the other consents to be loved."

We next find Trilby in Paris, singing like a nightingale to an enraptured audience. Svengali has brought her completely under his hypnotic control. She is a perfect instrument upon which his genius has found expression. He who had no voice and she who had no ear for music, but each supplying what the other lacked—the result was overpowering in its greatness. "Every single phrase is a string of perfect gems of purest ray serene, strung together on a loose golden thread! The higher and shriller she sings, the sweeter it is; higher and shriller than any woman had ever sung before." At the conclusion there is tumultuous applause, with cries of "Vive la Svengali!" and Svengali steps on to the platform by his wife's side and kisses her hand; and they bow themselves backward through the curtains, which fall, to rise again and again upon this astounding pair.

Trilby is now living a life of double consciousness. In her waking state she knows nothing of the greatness of her other self, La Svengali. Like a statue she is brought to life and light at the will of the artist; her hands are folded behind her while she sings, as the hands of the slave are bound when he is carried to the market-place.

During all this time the shock of the separation had acted like a blow upon the fine and sensitive nervous organism of Little Billee. He was like one who had been stunned. The temporary paralysis of a single emotion is very apt to follow

such an experience of its arrested activity, together with severe illness; therefore on his recovery Little Billee was constantly haunted with the sense that he had "lost the power of loving." It all came back to him, however, when, having journeyed to Paris to hear La Svengali, he and Taffy and the Laird were astonished to find in the great singer, who was showered with garlands of roses, none other than Trilby herself. Hers was the only power that could have awakened Little Billee; but great was his chagrin when on the following day poor Little Billee received the "cut direct" from La Svengali, who with her master was driving in Napoleonic splendor through the Place de la Concorde. He little knew that this indifference was prompted by Svengali, and that she was acting under the dictate of his will; for such an influence as the hypnotizer acquires over his subject during hypnosis often continues to a certain extent during the course of their usual life.

The entire process of her training is not explained to us. Gecko describes the three years of earnest work: "Morning, noon, and night—six—eight hours a day. It used to split me to the heart to see her worked like that! We took her voice note by note—there was no end to her beautiful notes, each more beautiful than the other." At such times she stood with one foot on a low stool, both hands folded behind her and gazing straight into the eye of Svengali. As she always sang in this position we may infer that that form of suggestion called by the French *suggestion par attitude* was employed by Svengali. Gecko further describes it:

"He had but to say 'Dors!' and she suddenly became an unconscious Trilby of marble, who could produce wonderful sounds—just the sounds he wanted, and nothing else—and think his thoughts and wish his wishes—and love him at his bidding with a strange, unreal, fictitious love . . . just his own love for himself turned inside out, and reflected back on him, as from a mirror . . . *un echo!*"

This calls to mind a special form of suggestion which may have been also employed for the daily practice. It is described by Berger and called *echolali*, "because the subjects imitate

precisely like an echo, inasmuch as they not only repeat every word spoken by the hypnotizer but they also imitate every gesture, every motion; and finally if they hear only a word, an intimation, they execute movements that are connected with this idea."

Trilby's hands were folded behind her in order to prevent gesture, but with the voice she was a perfect echo, guided at first by means of the violin and "the little flexible flageolet," and at last by the single word "Dors," with Svengali's eye upon her.

When it came to the London appearance Svengali had been wounded by Gecko. The conditions were unfavorable, as he was obliged to sit in a box at one side and not directly in front, as usual. Yet the rehearsal had proved a success and no doubt all would have gone well had it not been for the fact that the jealous Svengali recognized in the audience the face of Little Billee. He who has lost control of himself will lose all control of another, and the consciousness of this loss of power but added to Svengali's anger. The combination was broken. The controlling power was gone. Thus it happened that Trilby, the tone-deaf Trilby, and not La Svengali, sang the old song, "Ben Bolt:"

> "Oh, don't you remember sweet Alice, Ben Bolt?
> Sweet Alice with hair so brown,
> Who wept with delight when you gave her a smile——"
> And trembled with fear at your frown.

It was a complete failure, and brought upon her shouts of derision from the gallery. "Indeed, she had tried to sing 'Ben Bolt,' but had sung it in her old way—as she used to sing it in the *Quartier Latin*—the most lamentably grotesque performance ever heard out of a human throat!" This association of ideas, thus suggested by reverting to the original character, is an artistic touch on the part of the author and proves by contrast how great was the power in the combination of two, while the song itself suggests the fear inspired by hypnotic influence.

It was anger that caused the death of Svengali—the over-

mastering anger of a jealous man, the effect of which was like a stroke of apoplexy in his weak condition. The word *anger* is derived from the Latin *angor*, which means "compression of the neck; strangling; from *angere*, to press together; to choke, especially of the mind; to torture; to vex." Anger is a passionate emotion, in which oxygen is discarded and nitrogen is generated. The spasmodic muscular distortions of the heart produce violent valvular agitation; there is a rapid circulation of the blood; the will acts as an inhibitory function; the muscles grow tense and rigid; and extreme rage, when forced to its final limit, ends in impotence, destruction, and death.

With Svengali's death La Svengali virtually passed out of existence, for it takes two to sing like La Svengali, the one who has the voice and the one who knows what to do with it. When the controlling power passed out of her life, it had been too long established for her not to feel the loss of it. Her own will had been completely subjugated and could no longer rally when she had need of it. The long-continued practice and the abnormal life she had led now showed its fatal result in her complete exhaustion. She fades away before the very eyes of those who had loved her, no longer able even to respond to their love, and all unconscious of the world-wide sympathy that is felt for La Svengali.

Perhaps no incident in the book has been more generally questioned as beyond the range of possibility than the scene which follows.

The invalid is gazing at the picture of Svengali which was sent to her "from out the mysterious East." She beholds him there true to the life, "all made up of importance and authority, and his big black eyes full of stern command." It was entirely possible that this face should have had a hypnotic influence upon her, by the law of association according to the principles of *echolali* as previously given, for the habit in her was already well established. That was a great climax when La Svengali's voice sang again as if to satisfy an unfulfilled desire, and she sang "with the essence of her voice, the very cream of it:"

"It was as if breath were unnecessary for so little voice as she was using, though there was enough of it to fill the room— to fill the house—to drown her small audience in holy, heavenly sweetness. . . . Those four watchers by that enchanted couch were listening not only to the most divinely beautiful, but also the most astounding feat of musical utterance ever heard out of a human throat."

With the influence of the picture still upon her, Trilby sank back exhausted and breathed her last under the fatal spell of that name, the last upon her lips, "Svengali, Svengali, Svengali."

Trilby has come to be known as a real personage, with a deep hold upon humanity, broadening our sympathy by her genuine *camaraderie*, and winning our affection by her frank and generous character. As La Svengali she is no longer the object of affection because she is purely impersonal. Here she enters the realm of art; she becomes the object of admiration, removed from her audience into a higher sphere; they look up to her and greet her with enthusiastic applause. She is inspiring, uplifting, and beautiful, but as completely unresponsive as are all objects of art. The subjective emotion is solely within the observer. It is for this reason that Trilby with all her human faults is more loved than La Svengali. But the miracle of art is always to be found with the infusion of vitality, and it is Svengali who breathes upon her the breath of life. The perfect vocal organs of Trilby, who was tone-deaf, were brought under the masterful control of a foreign power that possessed all the requisite tone conception. It was the genius of Svengali playing upon a human instrument, and thus giving expression to the music of his soul.

THE TRUE OCCULTIST.

BY FRANZ HARTMANN, M.D.

THE grand truth, which so few understand and so few are willing or able to grasp, is that Divine Wisdom does not consist in the acceptance of any opinion or person, but in the understanding of Truth. No one can be "converted" or persuaded into this understanding if it is not already in his heart. It is not sufficient to believe any authority blindly, nor to accept opinions that are based upon circumstantial evidence, external appearance, logical deduction, or reasoning. He alone is a true occultist in whom the truth is a living and conscious power—who does not need to draw inferences, because he sees and knows the truth itself, the truth being the essential part of his own constitution. This is not a theory, but a living power. "Occult instruction" does not consist in eloquent speeches, in effusion, or in the telling of wonderful stories; but in spiritual unfoldment and growth, in the expansion of heart and mind, in the awakening to a higher state of existence, in the realization of the unity of all, and in the practical realization of the ideal of universal brotherhood and harmony.

The truth is always self-evident, and he who has realized it requires no other proof for its existence. Unless we awaken to the consciousness of its presence, all our theories and opinions will constitute no real knowledge of truth. Unless the soul awakens to the realization of its own divine wisdom, all our speculations about the nature of divine mysteries will be as useless as a description of a paradise in the moon.

What must we do to enter into that higher state of consciousness? The answer embraces the sum and substance of all religious and philosophical teaching; it is a science which for its acquisition requires ages of instruction and experience dur-

ing many incarnations. Nevertheless, the answer may be given in a few words: To enter into a new state of consciousness we must relinquish the old one; to enter into the waking state, we must cease to be asleep. This surely no one can do by his own power, no more than a corpse can cause itself to be alive, or an unconscious body make itself conscious. It can be done only by the power of the Master, the higher Self, which dwells within and beyond the terrestrial self, and whose consciousness and state of existence are of quite a different character from those of the mortal personality which they overshadow. Thus our own God is the Master, and if we cannot enter within the sphere of his consciousness, which is our own higher self-consciousness—if we cannot enter his kingdom of heaven, which is our own highest region of feeling and thought—all our learning and philosophical speculations will be nothing but the threshing of empty straw.

How can we know the Master, and enter into his sphere of consciousness? Surely in no other way than through the door of Love. Love is the power that links together, not only worlds but also the Master and the disciple. If we wish to approach the Master, we must love him unselfishly; in loving him we learn to know him, for divine love is the beginning of divine wisdom. Love attracts; doubt repels. If we love the Master, he will be attracted to us in spite of our personal imperfection; while the most moral, pious, and virtuous man who does not love the Master will not be attracted to him. Not an assumed selfish morality and personal sanctimoniousness, but unselfish *Love* is the highest law. The love of God, the realization of divine harmony, is the beginning of real knowledge; for, as the disciple advances in love to divine wisdom, he will approach the Master. The Master's image will become a living reality within the disciple's soul; the Master's power and consciousness will become the power and consciousness of the disciple, and the Master become identified with him. In such moments of unification the disciple *is* the Master himself, and what the disciple does will be done by the Master through him.

What has been said about the instruction received from the Master, the divine higher Self, whose voice not everybody is able to hear, is also true in regard to the instruction that comes from the influence emanating from the great souls of those spiritually illumined and awakened. He who loves such a Master unselfishly becomes ultimately identified with him, partaker of his consciousness, his perceptions, his thoughts, and his knowledge, even if the physical body of the Master is thousands of miles away, and if he has never seen him in his physical form. Nor does the Master select his disciples according to their worldly respectability and erudition; but only according to their qualifications in unselfish love, which is in itself the indispensable link of harmony that connects the Master with his disciple.

Many claim that they are seeking the Master, while in reality they do not seek *him*, but only the profits which they expect from him. They never think for a moment of becoming one with him in divine love and self-knowledge; they doubt him, and, keeping their eyes closed to his light, ask for external proof of the existence of that light; they fancy themselves to be all-wise and dispute the teachings of the Master, which do not agree with their own narrow opinions and prejudices. They even ask by what right the Master is entitled to teach, and ask to be shown his certificates for establishing him as an authority in which they may blindly believe. They have no love and no real knowledge; they only wish to be amused and have their "scientific" curiosity gratified; and as divine love is the only key that unlocks the door for the understanding of divine truth, the door of the sanctuary remains forever closed to them. A *holy* science can never be taught to the unholy, and no one is holy if he is not in possession of that love which is selflessness.

Truth does not rest upon proof; it is self-existent. Its understanding rests upon its recognition, and needs no other support. While the understanding does not depend upon proof, yet the proof is not possible without the true understanding. The true understanding is real knowledge, it is true love itself;

because true love enlightened by wisdom is the recognition of the true Self.

Many are chosen, but few are the elect. The elected few are those who have succeeded in overcoming their own prejudices and superstitions and the argumentation of their animal minds by the power of the recognition of truth; those who neither blindly and foolishly accept the truth on the strength of recommendation, nor stupidly reject all that goes beyond the narrow horizon of their understanding. The elect are those who have the true understanding. This can be given by no man, but comes from the spiritual recognition of the divine law, which is divine love. Those who wish to know the Master must love him, not as one might love for material gain, but as one loves his father and mother or the immortal part of himself. To the true disciple the Master *is* his father and mother, nourishing him with his own spirit, illuminating him with his own light, feeding him with the substance of his own soul, entering into *communion* with him, communicating to him his own nature and life.

Where there is love, there is trust. He who doubts the Master will be doubted by him; but to him who loves the Master as his own higher Self, and proves his love by his works, the Master will give himself with all his possessions. Therefore it is taught that love is the greatest of all commandments. The apostle Paul says: "Though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity [divine love], I am nothing."

This possession of divine love, unification with the Master, is a subject which cannot be proved or disproved by any external evidence; it can be known only to the faithful disciple himself and to him who through the mouth of wisdom speaks: "Arise and embrace me with thy whole being, and I will show thee wonderful things."

THE IDEAL OF UNIVERSITIES.

BY ADOLF BRODBECK, PH.D.

(*Seventh Article.*)

[Translated from the German by the author.]

As with the juridical and religious sciences, the separation between theory and technics should also be made more distinct in physical science. A more marked division than now exists would produce greater clearness in many departments. Some problems in mathematics, for example, really belong to theoretical philosophy; that is, to fundamental science, the sole purpose of which is the solution of the underlying questions common to all sciences. Among these are the problem of the infinite, the general theories concerning degrees of probability, etc., which until recently have been incorrectly regarded as within the province of mathematics. They concern all sciences, and therefore belong to fundamental science, which, properly speaking, is the science of the principles and methods of accurate human knowledge.

Other departments of mathematics belong to theoretic-physical science, which aims at the study of the fundamentals of nature—geometry, for example, since the exact treatment of anything measurable belongs to physical science. There are those also, as applied mathematics, which belong to neither philosophy nor the theoretic-physical sciences, but to physical technics; that is, to those theories which refer not to the existence but rather to the operation of natural principles. This clear separation of the philosophic, scientific, and technical departments of mathematics will be beneficial to the individual branches, settling many disputes and producing a smoother systematization of the whole.

Likewise in physics, a clearer distinction between science and technics is necessary. Physical science asks: What is nature? Physical technics asks: How are we to act methodically upon nature? Thus electro-technics branches off from physics as a special sphere, precisely as we should distinguish between the theory of atoms and technical chemistry. This applies also to mineralogy. Moreover, we should separate more distinctly the theoretical from the technical science of plants—fyto-science from fyto-technics. We should also separate zoölogy, the theoretical science of animals, from the corresponding technical science (zoö-technics), which relates only to the treatment, breed, and cultivation of animals. Anthropology, or the science of man, with the corresponding technics, should be established, for methodological reasons, as a special scientific sphere apart from zoölogy. To anthropo-technics belong most existing medical departments, including hygiene and theoretical gymnastics.

We have already spoken of institutions whose methods betray a certain one-sidedness: at some, spiritual science is mainly studied, while at others physical science predominates. The former, the real universities, are still involved in a dull intermingling of theory and technics, while the technical departments do not everywhere correspond to the theoretical; thus at German universities the young philologists are taught altogether too little of the principles and methods of their future profession. The so-called technical universities ("technische Hoch-schulen") are similarly involved; moreover, the theoretical (the general scientific) department does not here appear sufficiently prominent to serve as a supplement to the technical spheres.

It is desirable, therefore, to establish universities in which the theoretical and practical studies may be equally pursued. Both branches should be sharply divided, not in antagonism, but in order that a vivid mutual interaction may be possible. As the one-sidedness of grammar-schools and middle-class schools can be abrogated by middle-class grammar-schools, in like manner, added to existing universities and high technical schools, there should be a complete university, at which the

physical and spiritual sciences, with their technical branches, may be simultaneously carried on. Necessarily, there should be institutions which represent the whole circle of theoretical and technical spheres unabridged and arranged as ideals which are not to be regarded as the highest in special subjects, but which serve the more valuable purpose of portraying the unity and interaction of all the highest departments of knowledge, and of technical achievements based on theoretical science. In a word, besides the high realistic (technical) schools, and the high idealistic schools (as are most German universities), there should also be schools that are truly universal; that is, universities in the actual meaning of the word. We shall then have attained the realization of that ideal middle ground, over which the existing highest schools oscillate from right to left.

We do not assert that the ideal, the truly normal state, should alone exist; for the one-sided condition has its justification in promoting the progress of the whole. But neither is it desirable that only that should exist which is merely gravitating toward the ideal, yet never reaching it; for, if the normal be not always firmly fixed, the departure from the ideal condition continues, and the progress of division at the universities at last becomes a process of disintegration. This latter condition already casts its dark shadows across the path of the present by the continued specializing of theoretical and technical spheres which are without the supplementary endeavors for unity. Special schools are of course necessary, and it were decidedly beneficial if, for every department of science and art, the requisite number of special institutions might exist in each country. There are already many of these, including the great conservatories of music, which originated in Italy. Germany can boast of a still greater number of such institutions. And in the nineteenth century they are to be found in all civilized countries. One of the most celebrated conservatories is that of Paris, founded in 1784. Particularly noteworthy is the conservatory of Prague, founded in 1811. At this institution, besides thorough theoretical and practical training in music, all important branches of education are taught; so that here one

can obtain not only a complete musical education, but also instruction in all other departments of learning.

This should be typical of every special school—that, besides the chief study, all other branches necessary to a thorough education are taught. The special subject stands as the predominant centre, about which the other topics form a circle, thus completing and illustrating the main study. Indeed, every important sphere of science or art is connected with all the others.

As for music, there are also large special institutions for painting, sculpture, and the other fine arts. The latter are, as a rule, connected with art galleries. The finest example of this combination is the School of Arts at South Kensington, London. But here there is a great drawback in that the scientific instruction of the artists, chiefly with regard to the history of arts and of culture, is somewhat neglected. The collections might be made much more instructive, not only for artists but for the general public, if competent professors would deliver regular lectures on the different branches of art exemplified in the exhibits. Instruction in philosophical subjects, as æsthetics (that is, the philosophy of fine arts), should be given. This is required of all large museums, such as the British Museum in London, the Louvre in Paris, the Uffizi in Florence, and the Vatican in Rome. Without such instruction, the multiplicity of objects of art is more confusing than educative. In the scientifically arranged art galleries for Greek and Roman sculpture at Berlin, lectures are now delivered to university students.

As for the arts, so there exist for sciences many good special institutions in various countries, as: for mining, the celebrated academy at Freiberg, in Saxony; for practical geology, the Royal School of Mines and of Science applied to the Arts, in Jermyn Street, London, to which is attached a splendid museum and a library; for astronomy, the observatories of Paris, Greenwich, and Washington; and for medical sciences, several grand schools in London, connected with hospitals. But also with regard to scientific institutions (astronomical, meteorological, etc.) and collections, such as zoölogical and botanical gardens and mineralogical exhibits, it is desirable that lectures

should be given for the enlightenment of visitors. A fair start in this direction has been made in London, at the Kensington branch of the British Museum, where professors give short courses free to the public on mineralogy and kindred subjects. However, those are in error who believe that it is the aim of all universal institutions to divide themselves into a number of special schools. That would be the ruin of science and art. Both should co-exist: universities representing the connection and unity of all sciences and arts, and special institutions devoted to the perfecting of the various departments. As the universities, however, should always include specialists, so the special schools should never be without philosophers.

The *theoretical* division of this ideal university may be subdivided as follows: fundamental, objective, and subjective science. The *technical* division has likewise three subdivisions: fundamental, objective, and subjective technics.

The historic problem of the "faculties," which can be solved only by reference to the principles of all sciences, is herein solved in a simple and natural manner. The usual division of faculties is merely a positive historical one, continually altered by the addition of new departments: for instance, Protestant theology as a special faculty; the division of the philosophic into an historic-philological and physico-mathematical faculty, as at Dorpat; also the establishing of a department of political economy, distinct from the juridical branch. Probably no one will deny that the present divisions do not at all correspond to the ideal of a scientific university.

The prominent place at present conceded to theology at the universities is a mistake, because all sciences are equal in their common seeking after *truth*, and the palm (if to any) should be given to that one which has farthest advanced along the line of its investigation. But how can this be determined, since each science can grow only with the help of all the others? Distinctions of rank should therefore be given up; yet fundamental science may be regarded as the first among equals, since it is equally the basis of all sciences and theories, treating of the essence and development of scientific knowledge; *i.e.*, of its

principles and methods. Viewed from the stand-point of exact knowledge, however, fundamental science is properly the lowest branch, for it presents the most difficult problems, some of which doubtless will never be satisfactorily solved. It can prosper only by mutual interaction with the physical and spiritual sciences. To march separately and to fight united is the basic principle for the tactics of science.

The theological faculty will divide itself into various departments, as is already indicated by modern philologists in their appropriation of the biblical exegesis. Theology will find a special place in the so-called fundamental technics; that is, in the doctrine of the principles and methods of human activity in its widest meaning—so far as theology may be said to have an essentially human and practical character. Other parts of theology will come under the head of onto-science, commonly called metaphysics; and of onto-technics, that is, the theory of applied metaphysics. Its other aspects, as at American universities, will concern chiefly the various religious sects; and the purer their scientific aspirations, the more valuable will be the theoretical and technical schools of learning instituted by such sects. If any one creed should be admitted at universities, it is that which believes in truth acquired only by diligent scientific study.

The juridical faculty should belong to the subjective department—to the science which treats of man as a self-thinking and self-acting being; but as it is now more practical than formerly, it will doubtless be assigned mainly to the division of subjective technics.* A small remainder will perhaps be left to the sphere of practical life rather than to academic study. This is true also of the physical sciences, which should be considered in part as object-technics. Many things which at present are practised at technical universities and schools of art will be omitted as containing too little of essential matter, being best carried on under specialists at practical institutions, in workshops and studios.

* The sphere of universal history, so-called (*i.e.*, the history of civilization), belongs to the division of subject-sciences.

This is an important consideration, for otherwise there would eventually be no limit by which to determine what to accept or to exclude. That this exclusion from the university and consequent relegation to practical life would be no loss, but rather a positive benefit, is seen in the work of English and American technicists in practical establishments. The fundamental principle of universities, therefore, is that they should contain the highest spheres of theory and technics, while all purely practical instruction, which may be acquired mechanically, is excluded. Otherwise their essential academic character would soon disappear.

Having fixed the lower limits of universities and defined their essential nature, there now arises the question of their upper limits. When students have found that which they sought at universities, they enter into practical life. The age at which this is done varies. According to a decree of the Emperor Gratian, 370 A.D., a student must not remain at the university after his twentieth year, as he had henceforward to devote himself to the service of the army and the State. In the Middle Ages there were no such restrictions, as many old men studied, and the students did not aim so directly at practical business as at the time of the Romans. In modern times we have arrived at certain age limits by regulating students' examinations. The time for leaving universities is now at the average age of twenty-three years. The students then come into direct contact with the powers which govern the life of civilized nations—the State, the Church, and society. Specifically, philosophers mingle at once in the various factors of culture, jurists with the State, theologians with the Church, and technicists and medical men principally with society at large.

It is therefore evident that the more complete the organism of a university, the more manifold its relations become to the other great factors of life. Thus the academies of the Greeks, which were eminently philosophical, came into contact with the whole civilization of their era. The higher Roman academies entered into relationship with the government, as mainly

jurists were educated there. Similarly, the University of Paris, which was largely theological in the Middle Ages, entered chiefly into connection with the Church, while many universities in North America, devoted principally to medical science, and likewise the distinctively medical university of Tokio in Japan, come into contact with certain portions of society.

It is different with modern German universities. Owing to their universal character they enter into the most complex relations with all the factors of modern civilization; yet it is clear that such relations are dependent upon the condition of the powers themselves, which continually vary, for the universities are necessarily affected by the condition of the other great factors of civilized life. If, therefore, we wish to obtain a clear idea of this relationship, we must consider the other powers as being in a measure decisive of the character of our universities. Here also we must revert to the Greeks, whose higher institutions of learning may be considered as their prototypes.

Viewing the period from the Greeks to the present era, regarding the great civilized powers, we can establish three main epochs: (1) The relative indifference of State and Church in Græco-Roman antiquity; (2) The beginning of their separation in the Middle Ages and in modern times in Western Europe; and (3) The establishment of free society, for which the rivalry between the secular and clerical powers has no longer any essential significance, as in North America.

It is characteristic of the Græco-Roman culture that the so-called secular and clerical powers are in relative accord. This is most significant in the fate of Socrates. When the Athenian was accused by the orthodox religious party of introducing new gods and ruining youths, the secular authorities immediately took the affair in hand, and Socrates was condemned to death. And it is known that religion was still more a State affair with the superstitious Romans. Indeed, as is seen in the persecution of Christians in the first imperial era, the Roman emperor had to be worshipped as a god, and to be honored by sacrifices. He who failed to render such homage

committed the greatest possible crime against the majesty of the emperor, as also against religion, and for persistent heresy was liable to the death penalty.

In classical antiquity, institutions for the highest instruction had to deal with only one united power, embracing all political and religious factors, which stood always under control of the public authorities. This rule has been everywhere preserved through the Middle Ages down to modern times, except in England and America—that public authority controls what is taught and practised at universities. Still, the great difference between the older Grecian and the later Roman periods concerning the public position of institutions for the highest instruction is easily recognized :

First, during the political independence of Greece, when Greek science and philosophy flourished most auspiciously, the higher institutions of learning were private establishments. Prior to the Sophistic period, the professors were in the habit of communicating their scientific views only to select audiences of friends. An exception was the knowledge of healing, which was practised professionally and restricted to certain families of priests who were publicly recognized. The philosophic union for moral development founded by Pythagoras was a club of friends under the guidance of a master. With the advent of the Sophists, instruction became more and more accessible, the pupils paying for professional tuition, as everything remained in private hands.

A more aristocratic system began with Plato, the pupil of Socrates. Plato is known as the founder of the so-called academic school. The gardens and buildings belonging to the various institutions were gifts from private individuals. The schools were a veritable union of teachers and pupils, all being subject to the school director. Later institutions of this kind were based upon the Platonian school of philosophy, which served as a model for many centuries. In Greece the highest schools were privately governed, and an attempt made at Athens, 306 B.C., to have instruction in philosophy controlled by public authority was soon abandoned. It is noteworthy

that Plato, and probably also Aristotle. favored official control of high schools. A start in this direction was the founding of the great library at Alexandria, and of the museum assigned to salaried scholars. This encouragement of the highest professors by the Ptolemaists in Egypt, in the Alexandrian period, gave a great impetus to the cause of education.

Secondly, the highest Roman schools, during the time of the emperors, were invariably ruled by the government. The initiatory step was taken by Augustus. Vespasian offered salaries to rhetoricians. Hadrian founded the Athenæum in Rome (an imitation of the museum in Alexandria), at which philosophers, orators, and poets gave lectures and readings. Antoninus Pius established professorships of rhetoric and philosophy throughout the empire. Marcus Aurelius Antoninus decreed that the academic, peripatetic, stoic, and epicurean schools of philosophy at Athens should each have two paid professors. Yet active life at these institutions had long vanished, and it is evident that the large sums expended by the government were rather detrimental than otherwise, at least to the philosophic schools. The professors became vain and arrogant, while the misconduct of the students was notorious.

Schools of jurisprudence, however, maintained by the State at Rome and Constantinople, were conspicuous and worthy institutions. Indeed, from the time of the Roman emperors to the present day the highest schools have remained under public control, though this has not always resulted in promoting the progress of science.

We shall next trace the separation of the secular and clerical power, from the Middle Ages down to modern times, and consider the relationship of universities to modern society.

OPTIMISM *VS.* PESSIMISM.

BY W. J. COLVILLE.

THE recent publication of a noted book, by a German author, dealing with current events in a decidedly pessimistic strain, has called attention to the question whether life is really worth living. The present metaphysical movement, the proportions of which are constantly increasing, gives an affirmative reply to this query, otherwise perhaps, answerable, only in the negative. Seek to disguise the facts as we may, it is impossible for any reflecting or sympathetic mind, looking at existence from the temporal and material side only, to believe in the incessant working of a beneficent Force whose tendency is toward justice and righteousness.

Pessimistic conclusions are based on narrow views of life. In all questions the extent of vision will be according to its depth. The two contradictory modes of thought, known as optimism and pessimism, may be defined as follows: Optimism declares that all things are good at heart; that essential goodness lies at the core of the universe; consequently all forces are working together toward the best possible end, under the immutable direction of beneficent law. Pessimism, on the other hand, recognizes no Supreme Goodness; but, while it does acknowledge the existence of a changeless law of necessity, it regards the latter as unwise, unmerciful, and unjust.

All modes of thought originate in human experience; it is therefore well to consider what experiences have led various people to such contrary conclusions concerning the working of nature's laws. Like many other trite sayings, the adage, "Beauty is in the eye of the beholder," contains a wealth of scientific meaning. We see only the impressions received from the objects by which we are surrounded, and our mental attitude decides the effect of such impressions.

The teachings of mental science reverse the common misstatement that the physical condition regulates the mental. That which the physicist considers a primary cause is regarded by the metaphysician simply as an effect.

Optimism becomes possible in either of two ways: First, we can deny the existence of sin, sickness, and death, attributing such phenomena to misbelief and hallucination; secondly, we can admit the temporal presence of these *seeming* evils, but pronounce them blessings in disguise. The latter position is to-day most frequently assumed by advanced thinkers; yet to some minds it may appear like having recourse to the old theological notion of Divine foreordination, and to the kindred dogma which urges our resignation to the inscrutable decrees of Providence, not daring to question the dealings of the Almighty with his "weak and erring" creatures.

The indorsement of such depressing views of religion is not our purpose, however, nor would it be in accord with the present trend of metaphysical thought in general. It is doubtless true that there are mysteries which no finite intelligence can nuravel; but the scientific spirit of to-day is so thoroughly interrogative that its attitude toward all mysterious problems is apparently an earnest intention to lift the ancient veil of Isis and peer into the holiest sanctuary of human nature's temple: therein expecting to find the true Deity, not as an avenging Judge, but as a gracious Parent.

Founded upon no crude, anthropomorphic conception of Divinity, optimism rests upon a theomorphic view of the real spiritual humanity which lies behind the mask of flesh, while declaring itself impeccable and immortal. If man is essentially good; if this brief span of seventy years is but a moment in an endless individual career; if the true ego or *âtma*, the individual self, persists unchangingly, while only vestments and places of abode change and vary—then the present existence no longer assumes the tremendous position it has occupied, whether in the light of ancient theology or materialistic non-immortalism. If, moreover, all things are working together for good, and our experiences are necessary to our growth and education, we are

surely justified in taking a new and more philosophic view of trials, difficulties, and sufferings—equally removed from complaint and protest on the one hand, and from stoical resignation to a supposed inevitable curse on the other.

The Oriental religions, notably Brahminism and Buddhism, have been variously described as optimism, pessimism, and necessarianism by those who have considered them from different stand-points. The chief difficulty concerning the real teachings of any scheme of religion or philosophy arises from the fact that all systems are complex rather than simple, containing various elements of unequal value and permanence. Nevertheless there are certain basic ideas discoverable beneath the accumulation of intellectual *débris* which acts to conceal foundations. Though the optimism common to all great systems of thought is rigorous and pronounced, it is likely to be misinterpreted by the superficial critic as latitudinarianism; yet it counsels no idle policy of *laissez faire.*

A terse definition of optimism as applied to existing conditions is a supreme conviction that, however bad things may now appear, they are capable of being righted; and we ourselves can right them. Apply this definition to practical work for individual and social regeneration and it will be found a good working hypothesis, as no one can reasonably be expected to pursue an apparently forlorn hope, nor can one expect to succeed in any undertaking to which he does not feel prompted by a "still small voice" within.

One of the chief causes of the prevailing pessimism is in itself a strong argument in favor of optimism. I refer to the bitter cry that we are "degenerating." The surest sign of progress is a growing discontent with existing conditions. A "divine discontent" is ever urging us forward; there is a place, therefore, in all progressive movements for what theologians have called "conviction of sin." As we advance we grow dissatisfied with past and present attainments; our ideas brighten; our demands increase; our standard rises; we become consciously displeased with nine-tenths of all we see around us.

Though forward glances are usually more inspiring than

backward ones, it is frequently profitable and encouraging to view the past before considering the future; otherwise we lose the advantage of decisive contrast, without which no just estimate of progress can be made. Return to the days of Shakespeare; visit the court of Elizabeth; witness the brutality and vulgarity common to even the most refined circles of three or four centuries ago. Then consider the court of Victoria and the average manners of the educated English people of to-day. The contrast cannot fail to impress the beholder with a sense of marvellous progress since the sixteenth century.

Fin de siècle habits undoubtedly deserve a good deal of the ridicule which many of them are receiving. Effeminate and plutocratic tendencies merit rebuke; but we are not so lost or degraded as "degenerationists" declare, nor are the times so sadly out of joint as professional mourners over the decrepitude of civilization would have us believe. Probably no single view of the present social and industrial condition is altogether false or entirely accurate; yet it scarcely needs arguing that the ethical result of an optimistic theory must be healthier and more conducive to every needed reformation than a pessimistic one which depresses all who hold it, without even suggesting how improvement can be made.

The sole benefit accruing from the diagnosis of a bodily disorder is that the requisite restorative agents may be applied and the patient's recovery thereby accelerated. What are the chief depressing signs of these closing years of the nineteenth century? First, an almost Roman or Babylonian love of luxury may be mentioned; but this is counteracted by the activity which characterizes the modern American or European, who, while he may find much pleasure in luxurious surroundings, is continually offsetting this excessive tendency toward luxury by engaging in the struggle for intellectual as well as material supremacy.

The mammon-worshipping spirit of the hour may be classed as a second downward tendency; but this is rebuked by the love of culture now becoming universal, and by the law (seemingly inherent in nature itself) by which the centralization of

wealth in a few hands becomes of very short duration. The *nouveaux riches* may constitute for a time a set of purse-proud idolaters of gold, but they are like children carried away with a glittering toy to which they are unaccustomed: when the novelty has worn away the gilded images will be deserted, as they possess no attributes or powers which can long satisfy the wants of human beings.

A third menacing tendency is the prevalence of a fierce and heartless spirit of competition, as opposed to co-operation in business; but this is by no means the gigantic evil it appears. The strongest pleaders for co-operation are the first to acknowledge that the motives underlying competition are not altogether base, while the competitive spirit itself is capable of being directed to the fulfilment of the highest ends of human welfare.

A fourth source of regret is the present low plane of morality in existing society; but, though immoral practices, both public and private, are sadly numerous, no fair-minded student of the evolutionary theory of moral development can fail to see that the present stage is decidedly higher, all things considered, than that of fifty or even twenty years ago.

A fifth cause for pessimism is the poor condition of health so conspicuously in evidence. Dyspepsia, nervous prostration, general debility, and many other ailments of more or less baffling nature, are said to be increasing; while loss of teeth and hair threatens the community so completely that the coming race, it is predicted, will be nervous, toothless, irritable, and bald! Such a picture is not inviting—but is it true? While there are no grounds for presuming that it is a faithful portrait of the future inhabitants of this planet, yet there undoubtedly exists a blind, unreasoning optimism which is only less dangerous than a depressing pessimism. The lamentations of pessimists may impel us to guard against this, however, so that even their lachrymose complaints are not without their mission in a world where (according to the optimist) everything is useful or it would not exist.

The author of the Decalogue, who says that error and its fruits may continue for three or four generations, but that good

and its consequences persist through thousands of years beyond the limit of mortal foresight, is still uttering the same great message of warning and promise combined. The saddening sights and sounds to which we cannot remain entirely oblivious should inspire, not depress.

Great issues are pressing for solution ; mighty questions demand answers ; and no one save the enlightened metaphysician is ready with an adequate reply. "Go ye into all the world and preach the gospel to every creature" is an everlasting command. How can it be obeyed ? Only through the mighty influence of thought. The gospel message is good news—joyful tidings to all the race ; it is the living, vitalizing spirit of the Christ speaking in and through the lives of all consecrated disciples of super-personal truth, regardless of name, belief, and nationality. Not only the reunion of Christendom, but the federation of the world itself is possible through the spiritual agency of strong, hopeful, helpful thought, a quality which we may all impart if we will.

Leaving harsh, external measures of doubtful benefit to those who do not yet see the dawning light of the new spiritual day, it is clearly the mission of those who realize the power of silent thought to mentally hold aloft the banner of progress. We are at all times advancing. Our seeming retrogression is but an onward march through the narrow passage-way foretold ages ago by the founders of Gizeh's mighty Pyramid ; but before us lies the King's chamber, whose lidless sarcophagus denotes the baptism of humanity in the laver of regeneration and the subsequent resurrection to a new and higher life, on the five points of universal brotherhood. The five digits of the great human hand—the five races—will ere long co-operate, though possibly it is not their mission entirely to amalgamate. When this federation shall have taken place, the question propounded by the Sphinx will be answered—as reason blended with intuition and intellect married to affection lead the race forward to a fruition of which we have hitherto but vaguely dreamed.

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, heads, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

THE BIRTHRIGHT OF HEALTH.

The importance of health, giving rise as it does to the questions, how it may be acquired and how retained, becomes in every civilized community a subject of the utmost significance to thinking minds. Especially is this true with those who are inclined to consider causes and results, with a view to lessening danger and increasing safeguards.

No intelligent observer will deny that in the present age diseases on the physical plane are constantly increasing in both number and variety. It is equally certain that the intensity and consequent menace to human life of many of the recognized forms of disease are on the increase, as evinced in the mortality and the frequent complication of one form of disease with another.

The increase of diseases brings an almost confusing variety of asserted remedies, each lauded higher than its predecessors. If with this marvellous increase of remedies could be found a corresponding decrease of either the numbers or the fatal intensity of

diseases, there might well be a hopeful confidence in the final conquering of the dread enemy. But, alas! this desirable result does not appear. In numbers of instances the physician, having seemingly conquered one disease, helplessly witnesses the precipitation of his patient into another, perhaps more acute, under the seeming power of which he quickly passes beyond control of all powers known to *materia medica*. The frequency of this experience forces upon the observing witness the conclusion that, after all the earnest, careful, and painstaking research and experiment maintained during the thousands of years of the history of medical practice on a physical basis, there still is something lacking in the medical curriculum—something of vital importance remaining yet undisclosed in that method which endeavors to account for and describe disease as it appears in the human family and effectively apply a curative influence. Medical practice fails to relieve too great a number of curable cases, and shows a loss of too large a percentage, to rank as a science.

While cringing under affliction it is not necessary to bow to the result, declaring that a monster has been created of such proportions and power as to be unconquerable. Intelligent man does not believe it. Through every failure he always maintains the absolute conviction that it can, and eventually will, be conquered. In this superconscious conviction rests the most perfect proof that the enemy—be it entity or error—is conquerable, and that research will yet disclose the means.

The human mind is so constructed that it cannot be entirely and permanently deceived. In the midst of the deepest delusion there is an internal "something" that speaks of hope and forces conviction which impels thought in the direction of salvation from the impending disaster. This *inner voice of the higher nature*, then, eternally forbids the entire giving over to fate, under any circumstances, holding the light of understanding to such extent that no matter how far one may go in the path of false experiment, this conviction still remains—that truth exists and may be found.

The materialistic medical dogma of the age has dragged man down almost to the depths of despair with regard to his own safety and that of his loved ones. Yet, under the action of this divine impulse toward the reality of being, the human mind finally turns to its own superconsciousness; and, listening to the voice

of the *living truth within himself*, which always acts to keep him from the brink, intelligent man learns that so-called disease is not a monster created to work his ruin, that he is not at its mercy, but instead that health is an eternal reality of his being—his natural birthright and heritage—which may be enjoyed if he will but move in its own harmonious direction and conduct the actions of his life along its line of wholeness.

This direct inspiration of real truth leads him to think, independent of scholastic authority, outside and beyond the rules established in matter and set in the rigidity of its angular construction. Here the pure and harmonious curves of the natural activities of life become apparent. He then spiritually perceives that health is his own by virtue of the natural forces of his being; and he mentally reasons out processes by which, having deviated from the true paths of healthful existence, he may return thereto and thus regain his inheritance of *health in the wholeness of Being*. Here he evolves a theory which, upon test in application to life and its various activities, is found to contain exactly the fruits of the promise; and the proof of his conviction that disease can be conquered is finally reached.

But how is the conquest to be gained? By means of some new concoction of the same vile combinations of the lowest order of materiality, which has formed the basis of experiment in the past? Not at all. The first step that really led in the right direction was his superconscious act of turning away from all materiality, to the inner nature which is pure spirit and possesses only spiritual activities. The healing theory thus evolved—the first that has fulfilled the promise of pure and perfect health—started from and was built wholly upon the facts of the higher spiritual nature, and not a single sure and reliable curative agency was found until this most important step had been taken. Even the mental processes of reason, through which action necessary to demonstrate the theory is evolved, prove upon examination to be spiritual processes, *entirely immaterial* both in nature and application. The moment that a full realization of the principles enters the understanding the power is found to be at hand, fully fledged and ever active for the permanent good of both operator and recipient.

This beneficent power is all-pervasive and all-inclusive. Nothing that breathes is excluded from the healing influences of its

wholeness and perfection. In none of its activities does it bear the slightest resemblance to matter or to material action. It obeys no material rules; it conforms to no physical laws; yet every enduring physical science is obliged continually to yield obedience to the mandates of its spiritual principle as expressed in its wholeness of action, harmony of law, perfection of character, equality of judgment, and exactitude in every proceeding. Nothing short of this endures in scientific understanding, and this is nothing short of *spiritual reality*.* In the light of this understanding it may be clearly seen that the power which fulfils the promise of full, complete, permanent, and universal healing must be purely a spiritual power of eternal energy. Its discovery was a process made possible only by the exercise of spiritual faculties, and its truth is a spiritual truth of fundamental reality, the activities of which are endless life; in the endlessness of its life may be found the wholeness of health, and only through this wholeness can the endlessness be recognized.

The entire process of evolving the theory of spiritual understanding, which shall bring health to all who come under its beneficent rays, is a spiritual process of reason through exercising the natural forces of the mind. Thus both the theory and the process are mental, involving nothing material in the act. The change which takes place with the suffering victim of the delusion of physical disease is also, from its very inception, a purely mental or spiritual change. The corresponding condition of body finally results from the superconscious change that has taken place in mind. This proves the healing process as well as the healing act to be mental—a natural restoration to health; and mental healing becomes established as a fact in the world of sense, even in the midst of a degree of sense-illusion which makes it seem impossible.

The true healing process, the same as with every important discovery, is as simple as the shining of light; and, to one who understands, the healing act becomes as easy as to see in the presence of light. Its results also are as much more pregnant with power

* Witness this perfection and exactness in Mathematics. While it is the basis of every physical science and must be reckoned with in every calculation, even the most material in character, yet it is wholly *immaterial* itself, being simply the multiform expression of the spiritual principle—the exact equation of all the parts of a grand *whole*.

than the usual results of the guessing and blundering of materialistic theories as the results of all simple principles in mechanics are more powerful and far-reaching than the cruder though frequently more complicated mechanisms.

Through all the vicissitudes of human life there always prevails with every mind a full belief that health and happiness are the normal conditions of mankind, and that disease, suffering, and unhappiness, in whatever form they may appear, are abnormal and undesirable conditions to be avoided at every turn.

During the past fifty years there has been an almost constant development, here in America (the birthplace of freedom in more ways than one), toward a full understanding of the fact that the part of man's being which possesses the power to think, reason, feel and know a principle of action, is more powerful in operation than anything material, and that the human mind, acting through spiritual faculties, possesses by evolutionary inheritance power of dominion over every lower order of life or action. This pregnant fact has been known in some part of the world for almost countless ages.

It seems to have fallen to the lot of the medical student of the present "enlightened age" to recognize the appalling fact that some liliputian animal—so infinitesimally minute that a thousand-power microscope fails to disclose his corporature — possesses such superhuman power as readily to overthrow all calculations of the combined mental and spiritual faculties of the human race, while it coolly proceeds to devour his body and destroy his life. For aught we know (if this theory were true) it might also condemn his soul—one such act being entirely consistent with the other.

Calmly considered, however, all this becomes impossible in the intricacy of a human life. The human mind, acting through its faculties of spiritual intelligence, is the greatest power in the universe of sense-life. Its modes of activity include every variety of action possible to conceive as common to a material universe and to the experiences of that mode of life. Even more than this —its powers of understanding are capable of grasping intelligently every problem and knowing every law expressed in its mechanism. With this degree of knowledge goes undeniably the necessary power to deal with and to conquer every seemingly adverse ele-

ment or action ; otherwise knowledge is *not* power and intelligence does not help one to know even that which is beneath itself.

But the vagueness and uncertainty of immature calculation have no definite power over the human intelligence, which, being spiritual, is divine in nature and infinite in its capabilities. All these erroneous opinions proceed from hasty observation and incomplete thought. As previously suggested, if thought be turned within, it immediately goes beyond material bounds, and certain facts of existence not apparent to the eye of sense at once become established. Within, at the centre of consciousness, the light of intelligence always shines, incessantly giving forth brightness from the effulgence of its loving illumination. Its light is absolutely whole ; its illumination is all-pervasive ; its beneficence is all-inclusive ; its qualities are entirely free to all.

But this great good is *within*, and not to be found by external search. In the full and clear understanding of its nature, enjoyed through sharing its universal purity and truth, rests that degree of power which the entire world is searching for and struggling to possess. The search being external these struggles are material in tendency. They are made principally through effort to wrest from another that which seems to have become the object of envy or covetousness, and to gain possession by overthrowing some other. Such effort is entirely outside the pale of the true law and will never succeed. No true possession ever came through similar action, and no healing power will ever be found in such external view of the laws of being. Yet the true knowledge is accessible and the real laws are clearly observable within the illumined area of *consciousness of spiritual life.*

In the illusion of material life each object, thing, or supposed being is examined through the darkened glass of sense. The limitation of the power of physical sense establishes an end to observation, whereupon the being or object also seems to end. This develops the sense-illusion of separateness, which universally prevails in earth life. It is entirely the result of failure to recognize the natural extension of the object or thing throughout the finer and more intricate parts and elements of its being. This once realized would show the uniting of one with another and the union of the seeming many into that entire whole which really exists in the harmony of the perfect law. Though unrecognized, the law still

stands inviolable, and always ready to shed its beneficent rays upon all who turn in the direction of its light.

This law of unity is the life of all Being. In the intelligent comprehension and willing recognition of the wholeness of universal life there dwells a power of thought which once aroused sweeps outward over the sandy wastes of material illusion and superstition, burying ancient landmarks and creating new boundaries without regard to either dogma or tradition. It is the mighty force of *intelligent comprehension of reality* which can meet with no obstruction, but before whose resistless tide all loose opinions are swept to the dead level of exact equality. Fortunate is he who secures his foothold on the rock foundation of the understanding of wholeness; to him the burying of illusions will bear no import. In the intelligent comprehension of wholeness, health generates spontaneously; for *whole* and *heal* mean the same, the words being derived from the same root.

The understanding of this universal law of a whole and perfect life, belonging to and possessed by every being, leads into a thousand channels of conscious thought through which innumerable forms of thought-action generate for use in material life. In the illusions of this life of seeming separateness the various kinds and degrees of sickness develop.

No possible opinion of disease or danger can arise to which there may not be given a ready negative response from the basis of *wholeness of life in spiritual being*, and the forceful energy expressed in a spiritual realization of the principle involved will always annihilate the powerless illusion which rests only upon the shifting sands of the changing opinion of separate life. Scoff as he may, the materialist finds that the facts of demonstration "will not down," but they eternally prove the principle of their action by the universality and permanence of their results.

The intricacy of the human mind makes a great variety of actions possible even in the most external field, and in the midst of the deepest illusions; consequently, one who would successfully cope with the many forms of erroneous thought in sickness, requires all the powers comprised in the multiform expression of the principle with which he deals.

In the development of the science of mental healing various minds have formulated many modes of applying thought for the

purpose of guiding the wanderer into the paths of light, where he may share the goodness which is his in common with all. Some sufferers are surrounded by a general thought-atmosphere, gradually built up around them through erroneous teaching; these need the general application of a pure understanding of the principles of united life. Others, while sharing the divided opinions of a separate life, have formed in their own thinking mechanism special pictures of definite modes of injury, or sources of personal danger, which, carrying the potency of expected harm, frequently react upon the physical mechanism of the nervous system, generating therein their own distorted images and producing disturbances which do not so readily yield to the same *general action* which relieved the former type of sufferer. These require a *special application* of conscious thought on the part of the metaphysician, who, through his knowledge of all the varied opinions and illusions, as well as the truths of human life, can fit a principle to the sufferer's case that will antidote his mental disturbance and restore the harmony of a perfect equilibrium. Each of these modes has almost innumerable ramifications of thought to suit the requirements of varied cases, and each covers an important field in the healing philosophy. Neither can be spared from the perfect healing theory, which should be universal in application and result.

The rediscovery of this beneficent power is of the greatest possible importance to suffering humanity. Its rapid spread throughout our land shows that its need was felt. It also shows the readiness of an intelligent people to receive that which can be shown to possess genuine power for good, even though it does not agree with preconceived opinion or conform to traditional methods. Under the continued development of the healing philosophy as practised throughout our country at the present time, many valuable modes of thought are becoming established with regard to this most vital subject which if properly and thoroughly developed will certainly bring to the world just that condition of harmony which the "inner voice which speaks in silence" always prompts each member of the human family to believe as possible of acquirement. This condition will be realized when each shall know the other, and that united knowledge shall become SPIRITUAL UNDERSTANDING—the true "Elixir of Life."

LEANDER EDMUND WHIPPLE.

MIND AND MATTER.

It is a self-evident fact that mind has a controlling effect on the vital properties of organized matter, as exampled in the entire loss of the appetite while eating by the sudden announcement of calamitous news; the prostrating effect of fear, grief, and disappointment; the flush of the face in blushing, and the paling of it in anger; the buoyancy excited by good news and by music. But perhaps one of the most demonstrative is that of the will exercised upon the deltoid muscle, forming the cushion at the point of the shoulder. An ordinary muscular man can readily lift at arm's length a fifty-pound weight. The arm is sometimes twenty inches long, and is a lever of the third kind; that is, with a sustaining fulcrum, which in this case has its lifting attachment about an inch from the point of rest at the shoulder-joint; so that to lift a fifty-pound weight at the hand, being the long end of the lever, requires a lifting force of one thousand pounds at the fulcrum, the point at which the muscle is attached.

Here, then, is a muscle, stimulated by vitality and controlled by the mind, that has a lifting force of a thousand pounds. And this same muscle, removed from the body, would not sustain a fifty-pound weight without being torn asunder. In the first case it is living matter, subject to will-power; in the second case it is dead matter, with only a cohesive power. This fully illustrates the power of mind over the living organism, and this same power, combined with an unlimited amount of spiritual confidence, may carry with it a corresponding degree of curative potency in case of sickness.—*Dr. George F. Foote.*

He who knows how to operate on man by the universal spirit can heal, and this at any distance he pleases. He who can invigorate the particular spirit through the universal one might continue his life to eternity.—*From Maxwell's Aphorisms.*

A warm and close communion must be kept open between the heart and those masses of authoritative good denoted by the love of truth, the love of nature, the love of virtue, the love of man, and the love of God.—*Rev. W. R. Alger.*

MAD DOGS ARE A MYTH.

In a recent interview with a reporter for the New York Sunday *World*, Charles H. Hankinson, Superintendent of the Society for the Prevention of Cruelty to Animals, made the following statements, which are based on many years' experience with cases of alleged hydrophobia :

" Dogs don't go mad. It's a popular fallacy that they do. A dog gets overheated, as a human being would, and runs along the street looking for some quiet place to lie down and rest. Immediately the cry of ' mad dog ' goes up. People run from him in all directions. A crowd pursues him with stones and sticks. The dog makes frantic efforts to escape from his persecutors.

" Finally he is driven into a corner. He is then in a state of the utmost terror. He feels that he is surrounded by enemies who seek to destroy his life. He makes a fight for his existence. In so doing he bites one or more of his tormentors. Then the policeman comes along and clubs or shoots him to death. Now if they had let that dog alone no one would have been bitten, and after getting the rest he stood so much in need of, he would have been perfectly harmless.

" Say one of those he has bitten is a child. Its mother, learning of the fact, proceeds to cry over it. If the child were let alone it would soon forget all about the dog, and no bad result would follow. But the foolish mother keeps the fact ever present in the child's mind, by constant reference to it, and lamentation over it. By degrees the child grows more and more nervous. At length it falls ill of nervousness. All the dreadful things predicted about it fills its brain. It imagines it has hydrophobia, and fear, not the dog, at last kills it. As with the child, so it is with grown people of nervous temperament.

" One of the most eminent specialists in hydrophobia in this city told me recently that a big hearty fellow called on him one day and wanted an injection to prevent death from dog-bite. There was nothing at all the matter with the man, and the doctor refused to give him an injection. He called again, and once more the doctor refused to humor him. He called a third time. His fears were beginning to tell on his health, and at last the physician

gave it to him. He injected some Croton water into the man's body. He, believing it to be the regular injection, went away satisfied. He never returned, and is as well to-day as ever he was.

"Why, in twenty years' experience here, we've had any number of mothers visit us with stories of mad dogs. We've talked each of them into believing that the dog was not mad, and what has been the result? We have never heard of a single death in any of these cases.

"I am not afraid of any so-called mad dog, nor would I be in the least alarmed if one bit me. There are vicious dogs, it is true, just as there are vicious men, and such animals should be killed, but our men will pick up any alleged mad dog in their arms and put him in a basket or bag to be brought to these rooms. They're not any more afraid than I am of hydrophobia, because they know there is no such thing."

NO MEDICINE WITHOUT MIND.

It is a well-known fact that where no mental action is involved medicine does not operate. No physician would attempt to medicate a lifeless body. Life must be present, with the mind active in some degree, on some one of the *three planes of consciousness*, or no effect can be produced by medicine. Without life there is no action; without consciousness there is no life; and without mind there is no consciousness on this plane of living action. When these facts are carefully weighed it seems reasonable to suppose that in all methods excepting the purely mental . . . the cure must have been effected through a mental action established without conscious recognition. This, we claim, is the underlying fact of all methods of cure—Medical, Chemical, and Electrical;—by Water, Rest, Travel, Change, Massage, Color, Music, Prayer, Faith, or Superstition. With each a *mental* factor is subconsciously involved in the operation, and if for any reason that action is not established, no cure results in that case.—"*The Philosophy of Mental Healing*" (*Whipple*), pp. 216, 217.

MAN must learn that he is here, not to work, but to be worked upon, and that, though abyss open under abyss and opinion displace opinion, all are at last contained in the Eternal Cause. —*Emerson.*

VACCINATION NOT COMPULSORY.

In the matter of the application of William H. Smith and Thomas Cummings, for a writ of *habeas corpus*, directing the Health Commissioner of the city of Brooklyn *et al.* to produce said petitioners before the Supreme Court, etc. (*Decided May 3, 1895.*)

This was an appeal from an order of the General Term of the Supreme Court in the second department, which reversed an order of the Special Term made in *habeas corpus* proceedings, discharging the relators from the custody of the Health Commissioner of the city of Brooklyn. The relators alleged in their petition that they were imprisoned or restrained of their liberty at their house in the city of Brooklyn, not by virtue of any judgment or process issuing from any court, but upon the order and direction of the respondent, the Commissioner of Health of the city of Brooklyn. They alleged as the cause of their imprisonment, which was effected by a detail of policemen to watch the premises, that they had refused to permit themselves to be vaccinated. They also alleged that they had been exposed to no contagion and were not afflicted with any disease, contagious or otherwise. . . .

The acts and measures, which that declaration approves, are stated over the signature of the Commissioner of Health, who declares them necessary to be taken for the preservation of the public health from the impending pestilence of small-pox.

They are stated to be, "First: Thorough and sufficient vaccination of every citizen who has not been successfully vaccinated within such period of time as, in the judgment of the Commissioner of Health, renders such person immune, should be procured. Second: Wherever any person in said city shall refuse to be vaccinated, such person shall be immediately quarantined and detained in quarantine until he consents to such vaccination." . . .

GRAY, J. The question presented, like all those which involve the right to restrain the citizen in his personal liberty or to interfere with his pursuit of a lawful avocation, demands a careful consideration of the provisions of law under which the right is alleged to be conferred. . . . The validity of the law is not so much called in question as the right to enforce its provisions. . . . It would seem from a consideration of these provisions of law that while responsibility and a wide authority have been conferred upon the respondent in the administration of his important office, nevertheless that the statute contemplates, when persons or property are to be affected by the isolation mentioned, that the fact must exist, either that they are infected with the contagious disease or that they were exposed to it. But I find no warrant for the rather extraordinary declaration of the Commissioner that "wherever any person shall refuse to be vaccinated, such person shall be immediately quarantined and continued in quarantine until he consents to such vaccination." . . .

That authority would, undoubtedly, be sufficient to deal summarily with cases where persons are stricken with a contagious or infectious disease, or have been actually exposed to it, and it is broad enough for every practical purpose in dealing with the facts of any case presented; but the authority is not given to direct, or to carry out, a quarantine of all persons who refuse to permit themselves to be vaccinated, and it cannot be implied. . . . The meaning of the particular language in the section is, and it should read, that the Board of Health shall "require the isolation of all persons and things infected with, or *who have been exposed* to, such diseases." . . . Like all enactments which may affect the liberty of the person, this one must be construed strictly; with the saving consideration, however, that, as the legislature contemplated an extraordinary and dangerous emergency for the exercise of the power conferred, some latitude of a reasonable discretion is to be allowed to the local authorities upon the facts of a case.

As the respondent has utterly failed to show any facts which warranted the isolation of the relators, they were properly discharged, and the order of the General Term should be reversed, and that of the Special Term affirmed.

All concur, except Haight, J., not voting. Ordered accordingly.

The decision above quoted has an important bearing upon the question of compulsory vaccination of the public school children, which is here declared to be a restriction of the rights of the individual; therefore invalid. This conclusion is not only indorsed by the lovers of freedom, and widely confirmed by the public press, but those who comprehend the metaphysical bearing of the subject also recognize its wisdom.

A meeting was held by the anti-vaccinationists at the Fifth Avenue Hotel, New York, June 5th, presided over by Alexander Wilder, M.D. In his opening address to the convention Dr. Wilder said in part:

"My experience has taught me that the most ugly cases of small-pox have been those of persons who have been vaccinated, and this was the recorded experience of Jenner himself. Any man who really studies vaccination does not believe in it. The idea of inoculating a filthy disease into a person for the purpose of keeping off another is absurd. Vaccinated people who suffer from small-pox have it in its worst form, not varioloid, but confluent. The average physician does not believe in vaccination, but it pays him to uphold it. There is only one chance in twenty-four of catching small-pox, so why should twenty-four be poisoned to save one? Refuse to submit to vaccination, and small-pox with our modern conditions of life will disappear. Once vaccinate a man and you render him liable to every disease under the sun."

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

VOLUME TWO.

With this issue THE METAPHYSICAL MAGAZINE enters upon its second volume. Its position in the field of letters is already definitely established. Its important place in the arena of public thought has been universally conceded by contemporary publications, and the value of its peculiar mission is everywhere recognized.

We have abundant evidence that, in coming into touch with the thinking minds of the day, the permanent welfare of humanity is being promoted. This is our primal purpose, and the large number of encouraging letters and contributions for publication which have come to hand are indications that our undertaking is no longer an experiment.

The advent of THE METAPHYSICAL MAGAZINE has been heralded with satisfaction wherever the English language is spoken. Its success is demonstrating the readiness of the human mind to accept and assimilate *truth* when honestly and plainly presented. It is our intention in the future constantly to broaden its field of action; to enlist the services of the most mature thinkers in those phases of mental activity which most deeply concern the spiritual welfare of mankind; to strive at all times to interest the friends of truth and justice, and to arouse dormant faculties of the mind into a realization of man's true endowments.

In this work we solicit anew the co-operation and substantial support of all interested in the higher development of the race.

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THE concluding article on "The Religious Training of Children," by Abby Morton Diaz, was not received in time for publication in this issue. It will appear in our next number.

THE Greenacre Conference of Evolutionists will be in session at Eliot, Me., for one week, beginning with July 6th, under the direction of Dr. Lewis G. Janes, president of the Brooklyn Ethical Association. The object of the gathering is to afford opportunity for discussion of scientific problems bearing on the ethical, social, and religious conditions of our time. During July and August a course of summer lectures will be given at Greenacre. The Gestefeld Library and Publishing Co., of New York City, special agents for THE METAPHYSICAL MAGAZINE and the other publications of The Metaphysical Publishing Co., will carry a full line of occult and metaphysical books, their specialty, together with all the magazines and a supply of miscellaneous reading. They will also open a branch of their Circulating Library, offering patrons a large assortment of choice reading.

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"NOTHING GREAT BUT MIND."

[Written for The Metaphysical Magazine by REV. JOHN E. BUSHNELL, A.M., Oakland, Cal.]

The power to know existence at once without the intervention of anything —image or imagery—between the knowing mind and the object of such immediate knowledge is evidently a proof of the unity of life in its divine reality. With teachers of every school, we may sit at the feet of all antiquity and say:

"Mind it seeth, mind it heareth; all beside is deaf and blind."

Above the desk in the lecture-room of Sir William Hamilton, the father of what is commonly termed "Natural Realism," there was placed this favorite aphorism:

"In the world there is nothing great but man;
In man there is nothing great but mind."

Jevons, in his "Lessons on Logic," says, "In vain would any one deny the truth of the favorite aphorism," which is given in capital letters in the "Logic," as it also appears, without quotation marks, on the fly-leaf of Hamilton's works. Thus some are led to suppose that Hamilton is the author of the suggestive lines. In his lecture on the course in metaphysics, however, credit is given to another as follows:

"Considered in itself," says Hamilton, "a knowledge of the human mind, whether we regard its speculative or its practical importance, is the most interesting. 'On earth,' says an ancient philosopher, 'there is nothing great but man; in man there is nothing great but mind.' No other study fills and satisfies the soul like the study of itself." The aphorism is credited in an editorial foot-note of the edition by Mansel and Veitch as follows: "Phavorinus, quoted by Johannes Picus Mirandulae. In Astrologiam, Lib. III., page 351, Basil edition." By the courtesy of Mr. Hutcheson, of the Congressional

Library, two editions of the "Picus Mirandulus Opera" have been recently consulted, on account of a discussion as to the author of this celebrated aphorism, occasioned by a reference in my paper on the "Philosophy of Education," at the Philosophical Congress in Chicago.

It may be interesting to note that the Basil edition (1557) says: "*Nihil magnum in terra praeter hominem, nihil magnum in homine praeter mentem et animum, huc si ascendis coelum transcendis, si ad corpas inclinas et coelum suspicis, muscam te nides et musca aliquid minus.*" The edition published at Venice in 1498, soon after the introduction of printing gives the following version, credited also to Phaurori (Phavorinus): "*Nihil magnu in terra praeter homine; nihil magnu in hoie praeter mete et animu.*"

The remark has been made that Hamilton was fond of *recherche* quotations, and that he was not always accurate in his use of them; yet we must thank Hamilton for using this ancient gem of thought in an English dress which suggests the essential unity of the soul life—the real image of the Divine Creator. This philosophic tribute to the true man—the self-knowing mind, which strives for a "conscious union with its Source"—secures for high and low an appreciation of the personal worthiness of every human being. This self-respecting ideal has also made the name of Phavorinus honorable for every age and tongue, despite the fact that the fickle Athenians threw down his statue to flatter the offended Hadrian. Thus we see that a great truth is not dependent upon the changing forms of speech for its preservation, since the power of the mind lives on when emperors and empires have passed away.

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A MAN who is to accomplish a great work must have infinite patience in dealing with all manner of obstacles. These very obstacles are the test of the greatness of his aim and the steadfastness of his soul. If he survive them, he is worthy to achieve; if he yield to them, he is not the man to win the victory. That is reserved for men of greater insight and of stronger grasp. It is easy for raw recruits to make a charge, no matter how forlorn, but it is very difficult to keep them steady under continuous fire. There is a certain joy in a dash, however dangerous, which is absent from a perilous position long maintained. There are many men who can brilliantly and successfully lead a short and quick movement, but the men who can successfully guide a long and stubbornly contested reform in any department are few. For such men must possess, not only clear moral convictions and the ability to make those convictions contagious, but also the reserve power of soul which is a base of supplies to a commander on a long march in the face of numberless discouragements, obstacles, and failures of support. There is something divine in patience, because it is the quality which makes great works possible.—*The Outlook.*

THE NEED OF SPIRITUALITY

Theodore F. Seward, in a recent issue of *The Outlook*, makes the following observations on a subject of vital interest:

"The great defect of the American character is unspirituality—a lack of perception with regard to the things of the inner life, the life of the soul. When we stop to consider it, we see that it could not well have been otherwise. The first task of the young and growing nation was to master the physical forces of the continent and utilize its vast resources. Attention was thus inevitably fixed upon external things. For the time being, the external and material appeared to be of prime importance. Side by side with that influence went another overwhelming appeal to human nature in the opportunities for amassing wealth which an opening country afforded. The result in the national character is expressed by the word *unspirituality*. The evil has developed so gradually and is so deep-seated that we as a people scarcely realize its existence. Its influence is subtle and all-pervading. Several years ago a distinguished Japanese visitor was met by a reception committee in New York City. Every attention was paid to him, and especial care was taken to show him the glories of the metropolis, its noble public buildings and elegant private residences, its manufactories, Central Park, and the Metropolitan Museum. After the tour was concluded, the guest said: 'I observe that the Americans are not a religious people. You have shown me wonderful evidences of your material prosperity. In Japan we would show you our places of worship and all that belongs to our religious life.' This was not spoken sarcastically. It was simply an inevitable impression from the spirit he saw manifested.

"Was he not right? What is our national standard of judgment? It is success. What is the criterion of success in the business world? Is it honesty, integrity, nobility of character? Nothing of the kind. It is money, and only money. What is the standard of success in the churches? Is it depth of piety, Christliness of life and conduct? No, it is numbers, prosperity, external results.

"The evil is not limited to religion. It exists equally in literature, in art, in education. There is no nation on the earth so far from nature as our own nation. How many are there of our sixty-five million inhabitants who can enter into the sentiment of these words?—'Sympathy of nature with the human race, the indescribable innocence and beneficence of nature—of sun and wind and rain, of summer and winter—such health, such cheer, they afford forever! and such sympathy have they ever with our race that all nature would be affected, and the sun's brightness fade, and the winds would sigh humanely, and the clouds rain tears, and the woods shed their leaves and put on mourning in midsummer, if any man should for a just cause grieve.

Shall I not have intelligence with the earth? Am I not partly leaves and vegetable mould myself?'

"It is true that this is the language of an American—Thoreau. But Thoreau was regarded by most of his fellow-citizens in this great republic as a semi-idiot, and the only reason he is not so regarded now is that he is dead. If he were living in his cabin by Walden Pond at the present time, he would still be under the same censure of not knowing how to make money. . . .

"America cannot help returning to higher and better things, for they are her birthright. No nation has a grander basis for religious life. Our nation was founded by men of the sternest religious type. It purchased its liberty by blood and self-sacrifice. It sealed its purchase of universal freedom by one of the mightiest wars of history. The unspirituality and worldliness into which it has drifted is but an incidental result of a century's struggle with material forces and the prosperity which naturally accompanied that struggle. The true undercurrent of religious feeling is sure to reassert itself. It is already beginning to do so, and no question is more vital and pressing to-day than that of knowing how to foster and develop the better tendency.

"One agency of inestimable value to this end is already provided—the kindergarten. In this heavenly institution (for so, in its best estate, it may be truly characterized) the child is taught to observe the processes of Nature, and to learn some of the many lessons she is ever ready to impart. A foundation is there laid for a normal and healthy growth of *all* the powers and faculties."

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IT is given us sometimes, even in our every-day life, to witness the saving influence of a noble nature.—*George Eliot.*

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THE soul secretes the body as the snail secretes its shell, and the body is but the expression in terms of matter of the stage of development to which the living being has arrived.—*Kingsley.*

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THE best and most important part of a man's education is that which he gives himself.—*A. Houssaye.*

* * *

THINK wrongly if you please, but in all cases think for yourself.—*La Bruyère.*

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GOOD nature is that benevolent and amiable temper of mind which disposes us to feel the misfortunes and enjoy the happiness of others; and, consequently, pushes us on to promote the latter and prevent the former; and that without any abstract contemplation on the beauty of virtue and without the allurements or terrors of religion.—*Balzac.*

AN OUTLINE OF MODERN PHILOSOPHY.

From the opening address of S. S. Mumaugh, M.D., of the Lima Philosophical Society, Lima, O., we make the following extracts, which are pregnant with thought of the most vital importance. They would form a substantial foundation for organization, with any group of independent thinking people in any part of the world. The Metaphysical Society, New York, has adopted practically the same course of action and embodied the same thoughts, which are being gradually worked out through research along various lines. The Metaphysical Club, Boston, we are authoritatively informed, intends to cover similar ground. We hope many other organizations of like character will be formed, and that prosperity will attend their efforts. No greater work can be done for the permanent good of humanity than thoroughly and conscientiously to investigate these weighty problems without prejudice:

"The design of the promoters of this Society is to collect facts and consider problems pressing for solution. It is to be hoped that all come with the single end in view of men who think with their heads and their hearts: to ascertain, so far as we are able by evidence and research, what is the very truth, leaving the hypotheses for individual and collective debate. For the investigation of truth, continued intellectual pursuit is indispensable. The most brilliant mind must converge its rays to a focus before it can become a burning light. Power lies in concentration. In order to bring about any important results in the arena of thought there must be a limitation to the field of exertion, a fixing of attention, a gathering of the mind's faculties, and a combination of the soul's energies. That which the phrenologists call concentrativeness, which means to seize a subject with vigor, pursue it with perseverance, and never leave it until completely mastered—to teach our faculties to act in concert, to move with automatic precision, to obey commands with promptitude, and to rush to head-quarters at a moment's warning—will come into play in searching for accurate knowledge. Without this the most powerful organs are weak. . . .

"No one of us should upon any subject accept the most comfortable view for the time in that which may be intangible and intricate, but it shall be our duty to set forth, openly, freely, and frankly, our reasons. Then let us judge as well as we reason and act as well as we judge. It is not for us to act from authority so much as from reason. We should keep all our avenues of human indolence guarded, and not be entirely guided and directed by the opinions of others. We should bring natural truths into the pathway of dis-

covery. It should not be our highest aim to read or write, talk or laugh, look or hear, but to *think*. To acquire original thought we must pay the price for it, which is labor. Perchance we may shoot a spark into the regions of science, but bear in mind that this is to be reached more through nature than books. Homer had no books, but his soul kept house in the universe. The heavens and the earth furnished an abundance of rich food for the thoughts of Bacon's broad mind. Shakespeare studied human nature more than books. This is the Castilian fountain from which we must draw.

" The causes and the nature of that which is material or immaterial may come under our survey in order that the truth may be extracted therefrom, because our domain allows us to deal with the external world, or to dive into the mysterious phenomena of the internal world; but we should seek less form than essence, less beauty than truth. Many and diverse are the subjects which may present themselves for the inquiries, the discussions, and the consideration of this body of men. No member should adopt his creeds, his thoughts, or his opinions without first having examined them on every side. Reason should be our guide, not instinct, faith, nor love. It is by this test in the last analysis that everything is tried, and not by custom, education, or law. We should proceed by separating subjects into their component parts, from detail to the whole, from man to men, from an atom to the universe; in a word, from the exception to the rule. Let us examine the order which is generally regarded as symmetry in its relations.

" To do this will call for the most careful thought, which is the stepping-stone to all intellectual excellence. The want of close thought and the absence of strong thought have often enough allowed imagination to triumph and entomb the mind of the world during the time that this form of thought was dispensed with. Mark the results of these fearful experiments. The Middle Ages allowed to exist all kinds of fantastic creations, which were the origin of a multitude of errors. These were admitted, systematized, repeated, formed into doctrines, and handed down to posterity among its earliest ideas; they forced into subjection the best intellectual faculties and persisted for age after age, until reason reasserted her rights and drove imagination back within its proper limits. It being a part of the physical organization to be governed by an irresistible desire for the unknown and a true love for the marvellous, should we not see to it that reason guides us? Then error will remain in the background and superstition will sleep.

" May we build on the firm foundation of fact. Theories may be exploded by argument, but no argument will answer a fact. Deductions from it may be disputed, but the fact remains as before. No power on earth can destroy it. No pseudo-scientific or sacerdotal denunciations, no sneer nor jeer of conceited ignorance, no ingenious reasoning *a priori* can extinguish it. Just as the astronomer of old responded to the forced recantations of dogmatists concerning the scientific heresy of the earth's rotation, ' But it

moves nevertheless,' so may we be able to say, in speaking of the leading conclusions of our inquiries, that they *are*, and *cannot be otherwise.* Do not understand me as advocating that we are to reach results on one side of a question only. This would be perverse and end in a general loss.

" We are to deal with the atmosphere by means of which intellectual life is oxygenized, as it were—the atmosphere surrounding the *terra firma* of science. There certainly can be no objection to this Society allowing speculation, if it spring from this source and remain on this basis, to come within our theme. How vast and grand is the territory to be explored by us ! How fruitful the problems that invite investigation ! Our storehouse is overfilled with facts. If we only search we will find. If we labor we will succeed. . . .

" Electricity, that mode of motion of the molecules of matter, that invisible substance disseminated through all nature in various proportions, that subtle agent—the phenomena and laws of which science has so marvellously unfolded to us during the past half century—should come to our notice. The strange available facts after which our minds certainly long, the wonderful practical discoveries of Morse, Edison, Faure, Plante, Dolbear, Ader, Hughes, Bell, and others, as well as the possibilities of its future, cause this branch of mechanical philosophy to come conspicuously into our foreground. There is the telegraph, the telephone, the phonograph, the photophone, and many others even more marvellous (if possible), and a promising future for others still more extraordinary, none of which can ever cease to be profound wonders. This not wholly explicable subject is a matter of eager curiosity to the world, and should be subjected to systematic investigation by this Society.

" Philosophy, denoting as it does the sum total of systematic knowledge, takes nothing on trust. It is proof, and proof means the best evidence the nature of the subject will permit. Faith has no recognition in science, of course, yet our subject-matter need not always be perceptible to the senses. Mind and soul are sciences which can be based upon at least as many mental facts and phenomena, and therefore on as secure foundation, as any of the physical sciences. They are subjects for knowledge as well as for faith. To search after scientific proofs concerning them is not to question the authority that declared them to be.

" But few if any subjects should be excluded from scientific and careful investigation by this Society. To debar mind and soul from the same scientific examination which is given to the body and other forms of matter, would be returning to that phase of mental darkness which pervaded the faith of the antiquated theologians in the pre-scientific ages.

" In examining these mysterious subjects and other similar phenomena, certain well-settled principles concerning human responsibility should always be kept in sight. Absolute truth will not be so conspicuous here, and relative truth will abound. We should be on our guard against false perception,

falsehood, exaggeration, legerdemain, and collusion, because the mind of man is predisposed to deception and loves that which it does not understand. There is scarcely anything so absurd and unfounded as not some time to have been believed. Then in examining facts let us be on the alert and control those innate infirmities of human nature. . . .

"I am aware that facts ought to be received by us, notwithstanding any hypothesis to the contrary or of our inability to account for them. Science is continually converting singular phenomena into actual certainties and explaining the conditions upon which they depend. Genuine facts may occur differently from those which have been experienced previously. They may occur from general laws not yet understood. They may take place in violation of laws which are understood, but when such inconsistencies arise they should only be received by us after we are certain that a departure is justifiable. I would not discourage observation, research, and rational belief; but we should exercise caution, reflection, and rational doubt. I would not becloud the field of physical truth, but we should not darken the regions of moral and intellectual truth. It is better for us to be inquirers before becoming converts.

"The principle is clear that every member of us is a separate being, destined to see, not *with* but *by means of* his own eyes, hear by means of his own ears, and pray by means of his own tongue. No intelligent person doubts the fact that unaccountable feelings may tell man that others are near when sight and hearing are closed. The blind individual knows a multitude of marvellous things which are known to no other sense than sight. The brain of the deaf man may receive sounds, remarkable as it may seem. In other words, there can be but little question that the brain* does the work and the senses are its tools, for the eyes do not see, the ears do not hear, and the fingers do not feel. I know that there are evidences of sight without employing the eyes, and of hearing without the agency of the ears, disclosed by the revelations of hypnotism. Notwithstanding these occult facts, there is a becoming limit to our work in such lines which we dare not go beyond without corroding the palace of truth. . . .

"Psychological philosophy is one of the largest branches of our plant which sheds its fragrance over the arena of progress. The scientific spirit and the inductive method have found here a congenial field and have brought forth grateful fruitage. Child-study is a practical subject, giving a basis for educational methods. This can be carried on with scientific exactness. The child's mind should be an open page to this Society, not of abstract themes, not of mystifying discussion, but thoughtful psychological study.

"There are many singular facts about man, calling for attention. The reciprocal relations of mind and body should consume a portion of our time. The great problem of mind and body has occupied the best thought for ages.

* The mind, rather.—Ed.

The extent and nature of their connection have been the subject of active and acrid dispute between the wisest philosophers.

" Mental suggestion is another subject around which centres much interest just now. The susceptibility of human beings to moral influence and mental suggestion is known to all of us as a fact beyond dispute. Simple suggestion enters largely into the work of the teacher, the clergyman, the physician, as well as the fraud and the cheat. Hypnotism is a definite form of mental suggestion. Even telepathy is maintained to be a verity, and many scholarly men say that thought can be ' carried on the wings of the wind ' to every quarter of our planet. It is not my especial business to affirm or deny in this paper, but if thought can be transferred from man to man, without utilizing any of the mind's five ordinary mediums of exchange, then we have surpassed the scope of the most exalted part of the material man—the nervous system—and are soaring high above the possibilities of our corporeal organs. There is enough reality underlying these fascinating subjects to justify consideration.

" It behooves us to bestow some attention upon hypnotism. Mesmer's teachings were unmercifully ridiculed, and he was put down in his turn as a scientific heretic. Such phenomena could not be accepted in opposition to the then established principles of science and known laws of nature. Innovations into both science and religion are always opposed by a combination of ignorance and intelligence. But I am telling you the old, old story, which is the common lot of new truth. Truth is immortal. It may be suppressed, but it will spring up again and again, and in the end will prevail. The progress of physiology, blending itself more closely with the general laws and inductions of physical science, has raised mesmerism from a degraded position in the annals of medicine, explained its real nature, placed it upon a foundation of organized knowledge, and dignified it with the appellation of hypnotism. This curious and interesting question should be treated in a production by some member. It is scarcely necessary to remind this body of the principle that in proportion to the strange curiosity of the phenomena a higher degree of proof should be required. The strictest scrutiny should be made into the most minute details before we place mysterious phenomena upon our record as facts. It is a rule of common sense and reason that alleged facts concerning phenomena of rare occurrence and transcending common experience should be supported by the best evidence procurable that the nature of the subject will permit. Primary evidence should be established before secondary evidence is allowed to arise.

" We should adhere to nothing because it is old. On the other hand, we should reject nothing because it is new. In cultivating the soil of this province, it is our business to sow that which will bring forth a harvest of useful knowledge. Let us do this with a readiness to receive, a willingness to communicate, and an eagerness to hail with delight, all intellectual progress. In

our noble pursuit, which will be interesting to all, let us without regard to nativity, sect, or party, move with one united effort to emulation and a praiseworthy assiduity in the promotion of profitable understanding and the diffusion of useful knowledge."

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THE FORM AND CONTENT ONE.

You speak of Form. There is no form as such;
'Tis simply soul in transit. From out the Past's
Unknown, it gathers shape as Present hope
To be the Future's fact. From God, through God,
To God again. Where in this ring of life
Can Science find an arc whose segment's name
Is Form? The form and content are but one.

What song my spirit hears my tongue shall tell;
What sights my spirit sees my hand shall paint.
The picture and the song—'tis I made both,
Made song and picture for your soul. For you
Their form will take your spirit's shape, not mine.
At times across the sky dart balls of fire
That fly with vaporous wings; our vision, yours
And mine, are fitted to the sight of them.

We see those errant guests as scudding flame;
But men that look from Mars, or darkly peer
From dim Neptunus' chilly track—think you
They see that flying flame as earthly light?
If souls dwell there, with sense unlike to ours,
Who knows what flame or flashing orb may say
To them? So souls must know and sing what souls
Contain—for sight and song and soul are one.

—*Grace Shaw Duff.*

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CHRIST walked through Vanity Fair—we all walk through Vanity Fair—and figures marched at his right hand and at his left, behind and before, but he never seemed to hear their voices. Honor, influence, ease, wealth—these things for which most of us live all our life, and all of us live part of our life—they spoke to him on the right hand and on the left, and he went through them as one that was deaf. The great invisible laws of righteousness that encircle the world, as magnetism the globe, fixed for him the line that he should steer, and, standing with his hand upon the helm, he never deviated from his course, save as the shifting winds and waves required that he should

move the prow, now to this side, now to that, that he might keep the set course toward that kingdom which he had put before himself. With this consecrated, settled, resolute purpose went a great, inspiring, ardent, consuming love. I hardly know how we can apply the word *self-sacrifice* to Christ. There was no self to be sacrificed. He lived as a man that did not think of himself. So ardent was he in his work that he went without his meals, and forgot to be hungry; without sleep, and forgot to be tired, until, lying down and pillowing his head in the rear of the fisherman's little boat upon the sea, he slept so sound a sleep that the winds and waves which threatened to founder the little boat failed to arouse him. Paul speaks of crucifying the old man. "I desire to die with Christ that I may rise with Christ." But Christ never speaks of crucifying himself. Of this man you can hardly say self-sacrifice, for self is dead, and love is life, and life is love, with him.—*Rev. Lyman Abbott.*

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THE experience of failure is one that comes in a greater or less degree to every one at times, trying the metal and probing the character as no prosperity can do.—*Victor Hugo.*

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TO LIVE in the presence of great truths and eternal laws, to be led by permanent ideals—that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.—*Balzac.*

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WHAT is the use of knowing how to tell the truth; so few persons know how to hear it?—*A. d'Houdetot.*

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NOTHING more exposes us to madness than distinguishing ourselves from others; and nothing more contributes to our common sense than living in the universal way with multitudes of men.—*Goethe.*

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THOSE things of which our senses are cognizant are but appearances indicating some deep and unknown existence.—*James Hinton.*

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ALL that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts.—*Buddha.*

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GREAT mistakes are often made like great cables, from a multitude of strands.—*Victor Hugo.*

* * *

SCIENCE works only on the outward rind of things.—*Emerson.*

BOOK REVIEWS.

THE PHILOSOPHY OF P. P. QUIMBY. By Annetta Gertrude Dresser. 144 pp. Cloth, $1.25. Published by the author, 481 Beacon Street, Boston, Mass.

The increasing interest in the philosophy and practice of metaphysical healing renders this work peculiarly valuable and timely. Phineas Parkhurst Quimby, the discoverer and founder of mental healing, was a man of the utmost simplicity and kindliness combined with unusual reasoning power, and it is to such men that the truth is most readily unfolded. He was born in the town of Lebanon, N. H., February 16, 1802, and died January 16, 1866. His chief education was gained later in life from reading and observation, but he had an inventive mind and was always interested in mechanics, philosophy, and science. He first became interested in mesmerism, and developed considerable power in this direction. Through many experiments he was enabled to make further discoveries concerning the nature of the human mind, especially in its false opinions of sin, sickness, and death. Formulating a system by which he changed the opinion of the patient by a subtle process of reasoning, he was enabled to perform many remarkable cures. He believed that goodness was a science and could be taught scientifically. By the word *science* he meant, not the usual acceptation of the term, but the higher nature or wisdom of man. He speaks of Jesus as the oracle, and Christ as the wisdom. "To believe in God is to know ourselves, and that is the wisdom of Christ." He often spoke of the true elements of knowledge as "two kingdoms of knowledge—one of this world (or opinions, errors, and beliefs) and the other not of this world, but an unchanging realm of truth, goodness, and eternal life." In speaking of the medical faculty and religious creeds he makes this statement: "The difference between man's opinion and God's wisdom is more than one would naturally suppose. . . . If man knew himself he would not be misled by the opinions of others; and as disease is the result of our knowledge or opinion, it is the duty of all to know themselves, that they may correct their own errors." The practice of recent years has done much to elaborate the views of Dr. Quimby, but he deserves credit for being the first to have resolved this difficult question into its principles.

In the work in hand Mrs. Dresser gives selections from Dr. Quimby's unpublished MSS., and an interesting outline of his philosophy, together with many pleasing reminiscences of his life and career as a practitioner. The book also contains an excellent portrait of Dr. Quimby.

THE STORY OF THE STARS. By G. F. Chambers, F.R.A.S. 160 pp. Paper, 40 cts. 24 Illustrations. D. Appleton & Co., publishers, New York.

The growing demand for a condensed presentation of an extensive subject has found an excellent form of expression in the Library of Useful Series. In the body of the book the author wisely presents facts rather than fancy and gives in a separate chapter the poetic character of this interesting subject. For the chapter on the work of the spectroscope, in connection with the stars, he is assisted by Mr. E. W. Mander of the Royal Observatory, Greenwich.

THE STORY OF PRIMITIVE MAN. By Edward Clodd. 190 pp. Paper, 40 cts. D. Appleton & Co., publishers, New York.

The author is a recognized authority, and has brought his subject up to date in a condensed form which is both interesting and instructive. The development of language and the early delusions of the mind that led to false conceptions of religion are especially well presented.

THE JOURNAL OF A LIVE WOMAN. By Helen Van-Anderson. 164 pp. Cloth, $1.00. Published by the author, Boston, Mass.

Those who have read "The Right Knock," and kindred books by Mrs. Van-Anderson, will welcome this the latest work of that gifted writer. The story is charmingly told. Many new ideas are suggested in a way which cannot fail to lead to beneficial results along the line of soul development, while the difference between the psychic and spiritual realms is clearly pointed out. Humanity is in need of just such thoughts as gleam from the inspiring pages of this interesting "Journal."

THE ESOTERIC BASIS OF CHRISTIANITY. By Wm. Kingsland. Cloth, 195 pp. Theosophical Publishing Society, London.

The author of this work is a Fellow of the Theosophical Society, and in his efforts to unify the numerous Christian sects by revealing their common foundation he has produced a most interesting book. The search for something occult in Christianity has occupied the attention of thinkers of many shades of belief, but the principles of Truth are ever found an open book to the unbiassed mind.

PSYCHIC HEALING: Testimony of Eminent Americans. Paper, 6 cts. E. A. Pennock, publisher, Somerville, Mass. [For sale by the Metaphysical Publishing Co.]

This pamphlet presents an array of testimony in favor of mind cure at once valuable and significant. Such well-known people as Governor St. John, of Kansas, Samuel Clemens ("Mark Twain"), Mrs. B. O. Flower, and others of equal note record their opinions of the psychic method of healing. The compilation was made by Wm. T. Stead, and is of deep interest to inquiring minds.